

The **EXPOSITOR** AND **Homiletic Review**



The Washington Statue at Buenos Aires

Vol. XXXVIII

FEBRUARY » 1936

Number 2

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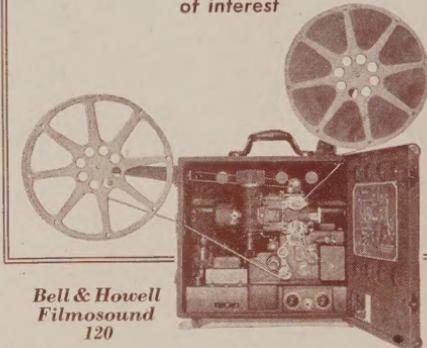
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The EXPOSITOR and HOMILETIC REVIEW

Published on the 15th day of each month by The F. M. Barton Company, Incorporated.

Subscriptions Rates: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies 35c. Bound volumes \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor and Homiletic Review, Cleveland.

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The F. M. BARTON COMPANY, PUBLISHERS, INC.

W. S. Ramsey
Caxton Bldg.
Cleveland, Ohio

Robert M. Harvey
156 Fifth Avenue
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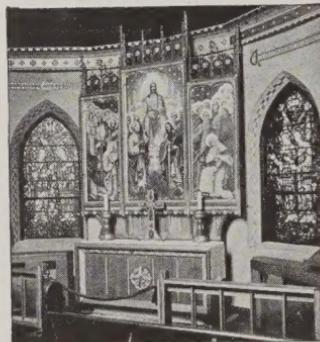
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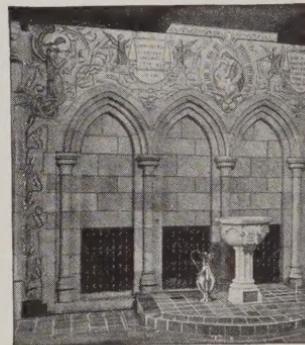
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The EXPOSITOR and HOMILETIC REVIEW

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IF GEORGE WASHINGTON CAME BACK

• REMBERT G. SMITH

IF George Washington were permitted to broadcast over the radio from Washington only one paragraph of his Farewell Address, after he had surveyed the Government and the nation today, which paragraph would it be?

Doubtless it would be the following: "It is important, likewise, that the habits of thinking in a free country should inspire caution in those entrusted with its administration, to confine themselves within their respective constitutional spheres; avoiding in the exercise of the powers of one department to encroach upon another. The spirit of encroachment tends to consolidate the powers of all departments in one, and thus to create despotism. A just estimate of that love of power, and proneness to abuse it, which predominates in the human heart, is sufficient to satisfy us of the truth of this position. The necessity of reciprocal checks in the exercise of political power, by dividing and distributing it into different depositories, and constituting each the Guardian of the Public Weal against invasions by the others, has been evinced by experiments ancient and modern; to preserve them must be as necessary as to institute them—if in the opinion of the people, the distribution or modification of the Constitutional powers be in any particular wrong, let it be corrected in the way which the constitution designates. But let there be no change by usurpation, for, though this, in one instance may be the instrument of good, it is the customary weapon by which free governments are destroyed. The precedent must always greatly overbalance in permanent evil any partial or transient benefit which the use can at any time yield."

The Main Purpose of the Constitution

If the Constitution be studied in the light

"The most alarming sign now visible is the apparent willingness of some to exchange freedom for food, liberty for luxury, rights for revenue."

of the philosophy and history which gave it birth, it will be seen that its main purpose was to protect citizens from governmental interference with freedom. It was largely defensive. It proceeded from the conviction that the individual has God-given rights and that the government has no just powers except such as are given to it by the citizens. The men who set up this government, were apprehensive of governmental tyranny and they sought to guard against its recurrence by strictly limiting, in a written constitution, the powers of the government under which they were willing to live. They kept significant and definite powers themselves. The question of that hour was not "What rights shall the government give the citizens?" but "What powers shall the citizens give the government?"

Habits of Thinking in a Free Country

Washington had little hope that liberty would last in this nation unless it had the continual protection of the right kind of thinking. If they became ignorant, superficial, or reckless in their thinking, they would lose their freedom because their rulers would be without a necessary restraint. He thought of these rulers as controlled not only by a constitution clearly limiting their powers, but as cautioned by the "habits of thinking" of their masters, the citizens. With profound insight did he realize that freedom flows from certain habits of thinking of the people. If these fail, the constitution would be nothing but the dry bed of a reminiscent river. The freedom our fathers fought for and won, can be ours only as we are the inheritors of their spirit by having "the habits of thinking of a free people."

This does not necessitate that the people have vast knowledge, that they be scholars, but that they have habits of thinking and a certain

unshakable hold on the axiomatic simplicities of liberty, rooted in the soil of an ingrained instinct, making aware of the approach of returning tyranny, and resisting it, in whatsoever harmless or pleasing disguise it may clothe itself. Such thinking and such an instinct are the only sure and strong defences against demagogic despotism or despotic demagoguery. It will be the protection of the people against even well-meaning rulers whose warmth of heart is greater than their wisdom of head, who, if they are not thus cautioned and restrained, will sell them temporary relief from some bitter, even evanescent distress, at the bankrupting price of their precious, elemental liberties.

This nation is passing through a time of searching test. Have the people, the "common sense," the habits of thinking, strong enough to "hold this fretful realm in awe," to restrain superficial or selfish leaders, to discipline sternly its rulers by requiring them to stay within the spheres of their constitutionally defined powers? The most alarming sign now visible is the apparent willingness of some to exchange freedom for food, liberty for luxury, rights for revenues. These doubtless think Patrick Henry was a visionary fanatic when he said, "Give me liberty or give me death!" If he was, so were Carroll of Carrolton, Washington of Mt. Vernon, and the others, who put their possessions in great danger when they fought England for the spiritual value of freedom, as well as for relief from tyrannical taxation. If they underwent the hazards of poverty and hunger to win liberty, we are not their spiritual descendants if we are willing to give up that liberty for bread or for jobs.

Washington believed that the habits of thinking of the people could become so cogent that they would constrain the rulers of the nation to stay in the sphere of their constitutional powers. Well did the wise Washington know that the constitution that is dynamic is not in the document left in the archives of the government, but in the one firmly held in the convictions of the people, and he warned that its preservation would depend upon the continuity and the undiminished strength of these convictions. If the question be asked today, as to whether or not the constitution will be ignored or invaded with impunity by our rulers, it can be answered only by finding out what the habits of thinking as to its worth are. Are the people alarmed or apathetic at the threat of its impairment? Is it politically dangerous for the congressman to vote for the transfer of a part of his power to the president, or for a president to ask for, to get, and to use, powers transferred to him by the legislative branch?

Our habits of thinking must have more

inner strength and more emphatic expression than they have had recently if we are to constrain our rulers to confine themselves within their constitutional powers. Public opinion of the right kind and cogency, is the best safeguard of freedom. It is the only power that can be relied upon to keep our rulers in the orbits marked out for them by the founders of our government. Our greatest need today is for the increase of this power.

The Present Crisis

The chief physical causes of the depression are the disordering of the business of the world by the World War, our losses in the cost of it to us both in military expenditures, and in loans to European nations, later repudiated, and in the accelerated centralization of wealth through monopolies and speculation.

Our leaders are at war with this great disaster and feel that they need greater powers over the individual than have ever before been claimed. They are actually using most amazing powers which they claim they have under the constitution. The Supreme Court has held that "emergency does not create powers." It has recently passed on the question as to whether or not some of the powers being used by the executive department have been given to it by the constitution. If it sanctions the taking away from the people of rights hitherto held to be theirs what can the people do? They must obey the decision or, go to jail if they resist it by force.

But the "habits of thinking of a free people" may cause the citizen to know as much about simple, elemental liberties as the Supreme Court does, and they are not bound to bow down *permanently* before its decision or to revere the metaphysical dialectic in which it may find reasons, or pretexts, for the approval of powerful, present forces as they crush personal freedom. The Supreme Court itself is the servant and not the master of a free people. If it should, by processes of opportunist reasoning, remove the landmarks of elemental liberties, the people can change its personnel by the power of an aroused public opinion. Not even learning in the law of most profound jurists should be a tyrant over a people. Our judges know a great deal more about the law than the people, but what the people know about some of the simplicities of liberty may well enough have eminent domain even over judicial opinions, should they nullify the rights of the people. The Bill of Rights can be understood even by the common people, and no one of them, as he admits the vaster learning of the judges, need say as Swift did about Macaulay, "I wish I was as certain about anything as Tom Macaulay is about everything."

(Continued on page 98)

WORSHIP EXTEMPORANEOUS

(A Pre-Lenten Meditation)

• CAMERON CHESTERFIELD ALLEYNE

DEAN CHARLES R. BROWN said: "The final forces in human society are always the spiritual forces." Worship more than any other exercise, brings us in touch with those spiritual forces. The question I desire to propound is: Should Worship be self-conscious or God-conscious? Answering this query we are free to determine which method the more contributes to suppression of self-consciousness and development of God-consciousness.

The obvious need of the present-day church is the recovery of worship in spirit and in truth. At the foot of the altar-stairs man stands in awe and wonder. Wonder leads to reverence and both are basic in spiritual worship. In meditation worship is often conceived. The soul in travail must have frequent periods of constructive silence. While thus musing the fire burns. Silently the worshipper cogitates upon the immensity of Deity, the vastness of the outer fringes of his garments, the beauty of perfect correlation in nature, the symmetry of life's unfoldings, and the vastness of God's temple in which everything saith glory. Thus lost in wonder, love and adoration he sings:

I love to steal awhile away
From every cumbersome care,
And spend the hours of setting day
In humble, grateful prayer.

As a background for public worship, a technique of worship must be worked out and adopted in private life. Adaptation and concentration are necessary factors in determining whether heaven comes down, our souls to greet, in the methods of worship utilized. It is well to remember that technique is not the be-all and end-all of worship.

Henry Nelson Wieman in his valuable volume, "Methods of Private Religious Living," argues that there are three preconditions which must be met before effective worship is possible. The first he lists is that "one must venture into deep waters." Instinctively we think of the scene which memory recalls of a night on the waters of the Sea of Galilee. "Push off into deep water, and then all throw out your nets for a haul." They demurred, saying, "We have been hard at work all night, Sir, and have not caught anything. But as you say, we will throw the nets out." We know the sequel. They enclosed such a great shoal of fish that their nets began to break.

There is in this incident a worship lesson for preachers. Both in worship and fishing for

["As a background for public worship a technique of worship must be worked out and adopted in private life."]

souls there are rules that must be observed. The most important is that we must venture into deep waters. The deeps are calling worshippers. I fear we are much too shallow in our approach to and appraisement of worship. As a boy I heard men say, "Still waters run deep." However disturbed the ocean, below the surface is a perpetual calm. God said to Israel, "Be still and know that I am Jehovah." In worship we should dwell deep in the consciousness of God-nearness, realizing that noise is no criterion of His presence. A prophet searching for God, vainly sought Him in the pathway where reigned the terror of a strong and mighty wind. It rent the mountains, and broke in pieces the rocks, which like huge boulders, jutted out of the fastnesses. But the Lord was not in the wind. Disappointed, the Prophet, with admirable determination, continued his quest. After the wind-storm an earthquake tore up the earth, felled trees, and left devastation in its wake. He felt the tremors and grew hopeful that at last God was in the upheaval of his unrestrained emotions. But the Lord whom he sought was not in the earthquake. These subsiding, a great fire broke out, the flame of which rose in enchanting colors, streaking the mountain side with prismatic beauty; and while consuming shrubs, plants and everything inflammable. Elijah heard the crackling sounds and trembling waited to greet his approaching God, but the Lord Jehovah was not in the fire.

These riotous unleashings of the destructive forces of nature with their visible and noisy reactions, were followed by a period of quiet like unto the stillness which reigns in the city of the dead. The calm which always follows the storm gripped the surrounding country. The prophet was inevitably subdued by the power of potential silence. In the hush was heard the still, small voice. Its gentle whisperings demanded attention. Elijah listened, and lo, the God he had been seeking drew near out of this period of silence which reconstructed his inner life. Hearing the voice, Elijah wrapped his mantle about his face and stood in the entrance of the cave with a deepening consciousness that Jehovah was now here. In that silent, worshipful attitude, heaven came down to greet his soul, while glory crowned its determined quest.

But God has no stereotyped way of coming to the souls of waiting men. Christ varied the manner of His approach and manifestation

after the resurrection. Once it is distinctly said He came in another form. At Pentecost there was the sound of a rushing mighty wind, the visible descent of tongues, and the resultant babel of voices. But it was not confusion as in the ancient story, but unification, so that every man heard the message in his own language. Whatever the emotional reaction God is never the author of confusion in worship. Peter may weep bitterly but Godly sorrow is a restraining and constraining force.

The second precondition is sincerity. "He that cometh to God must believe that He is, and that He is a rewarder of all who diligently seek Him." Worship is the method by which a man seeks to make the best possible adjustment of himself to that which he sincerely believes to be the matter of greatest concern. To the religious worshipper God is the matter of greatest concern, hence he seeks adjustment with God. In this communion of soul with great-soul there is created a spiritual atmosphere, a godly environment, with which the worshipper seeks and finds perfect correspondence. Worship answers the eternal question: "Oh that I knew where I might find Him."

Worship is always a matter of attitude and soul posture. It is finding out what is base and wrong in oneself and struggling to discard it. Reality rather than superficiality must characterize spiritual worship. One must assume an honest attitude before God, even when such attitude dictates the prayer, "Lord be merciful to me, a sinner." Wieman says: "Worship is doing two things. Finding out what is wrong with oneself; and establishing that personal attitude through which one can receive from sources outside himself those influences which will correct the wrong which is in him." The true worshipper MUST guard against insincerity. Confession has become a lost art in the modern church.

The third precondition has to do with surroundings. We are striving to secure certain connections. Trying to conjoin ourselves with God. Worship is consciousness of shortcomings in vitalizing contact with God. "I am unclean, and my surroundings unclean." "I am a sinful man, O Lord." "Create in me a clean heart, O God, and renew a right spirit within me." These ejaculations are the result of discoveries which emanate from an established readjustment with God while worshiping in the beauty of holiness.

Now we must formulate words clearly, comprehensively, descriptively. Our prayers must be accurate, sincere, truthful, comprehensive. They must be affirmative rather than negative. We are not seeking to break a connection, but to establish a connection. In worship we must be converted and become as little children. They are frank, honest, truthful, trustful. And Jesus kept saying, "Let men become as little children." Thus we grow in beauty, in trust, in faith, in holiness. A child is extemporaneous in the expression of its needs. So we may come to a loving Father-God expressing our daily needs in simple, truthful, sincere, unevasive language and true worship.

A child also learns to recite, and Jesus taught His disciples to pray, giving them a formula which has become the Church's liturgy. Hence the lofty thoughts and dignified attitude of liturgical worship lead us to the stairway which eventually brings us to our Father-God and the consciousness that He is near.

By extemporaneous or liturgical worship we may climb to God providing we have mastered the methods of Him who was meek and lowly in heart. Thus shall we in worship find REST unto our souls.

THE PASTOR'S SATURDAY EVENING

• VICTOR E. BECK

Shrive me, O Lord my God, of every trace
Of sin that, purged, I see Thy holy face,
And gain a living consciousness of Thee
More vital than of those who list to me,
As betwixt Thee and man I tread that place,
The sanctuary, to witness of Thy grace.
O, may I tell the erring of the Way,
Called Life, and guide the feet, that stray,
Unto the pathway that shall lead to God.
The weary and forlorn, who dully plod
Through hopeless days—help me direct their
quest
To Him who gives the heavy-laden rest.
Grant me such glorious visions of Thee, Lord,

Thou Great Physician, that through me Thy
Word

May bring men healing both of mind and soul,
And give them joy of being clean and whole.
The sad and lonely, whom the hand of death
Has pricked to anguished grief, help that the
breath

Of heaven shall quicken to new life and hope.
O, may I bring a vision of the scope
Of life's true essence, as it is declared
In Him, who life abundant with us shared.
My Father, I would only take of Thine—
The boundless mercy and the love divine—
And be the channel through which God shall
flow
In gracious streams to men on earth below.

ALAS! POOR SEMINARY

• RAY M. JOHNSON, Ph. D., General Secretary, South Dakota Council of Religious Education

"**A**LAS! the poor theological student." Young men, just out of the schools and still groping to find their way spiritually (and economically), have raised the cry and older men, far enough removed from the academic atmosphere to forget their own misgivings and hence disturbed by the unrest of youth, have echoed it.

In a way I am touched by this plight of the student for the ministry. As one of the contributors to the recently published study, *The Education of American Ministers*, I had the chance to examine rather minutely the religious life of more than seventeen hundred of these young men. In addition to the mass of information gathered through questionnaires and correspondence, I interviewed some two hundred of them in a dozen representative institutions. I know their problems. I know their struggles. I know their aspirations and their dreams. And what is more disturbing, I know the points at which the theological seminaries are failing to help them reach their aspirations and make their dreams come true.

Yet as I review the wealth of information gathered about the religious life of theological students I find myself wanting to raise another cry: "Alas! the poor seminary."

Eighty-five per cent of all students have had some break in their educational career. The median break is 2.8 years, while more than one-fourth of them report a much longer break, ranging from five to seventeen or more years. Whatever of purpose and incentive to hard work a student gains with maturity is more than offset by the interruption of habits of study by so long a period out of school.

Lack of finances, the chief reason for the educational break, affects 95 per cent of all theological students at some time during high school, college or seminary, and more than half of them have never had so much as a single year free from financial worries. The average student, therefore, must earn a large share of his expenses, while one student in every five is almost entirely dependent upon his own earnings. In addition to this more than a third of them support families. Again, whatever gain there is from such circumstances (and there is some gain) is counteracted by the loss of time for academic work. The average student spends eighteen hours a week in field work and in travel to and from that work.

The average theological student compares

"The poor Seminary, regardless of what it may teach about miracles, must do nothing short of performing one."

somewhat unfavorably with medical and law students in respect to economic, cultural and educational backgrounds.

The seminary has no control over such facts. Neither has the student, for that matter. But if such facts make it more difficult for the student to attain excellence they also complicate the task of the theological institution that seeks to train him.

The heavy responsibilities of the seminary, however, and the serious handicaps under which it works are nowhere more pronounced than in relation to the personal religious life of the student. There is universal agreement that part—and a very important part—of the total preparation for the ministry is the cultivation of a rich and satisfactory religious life. Such a life involves at least three factors: an adequate intellectual conception of religion; a satisfactory experience of private worship; and a satisfactory experience of corporate worship. Consider the difficulties under which the seminary works in trying to help the student at these points.

I. Intellectual Problems

Change of some kind takes place almost inevitably in the thinking of theological students during their seminary days. The degree of change depends partly upon the previous experience of the student and partly upon the theology of the seminary. A student who comes from a home, a church or a college with a liberal theological tradition will experience less of a revolution in thinking than one whose early training was along more conservative lines. Similarly, a student who attends a seminary that is liberal in theology may be expected to undergo a more marked change in religious thinking than one with the same background who attends a conservative school. Students in conservative schools are not free, however, from their intellectual difficulties, being frequently disturbed by the disparity between the statements of the professors in the classroom and their utterances for more popular consumption.

The task of the seminary is a difficult one because the students have not as yet worked out a satisfactory theology or an adequate personal philosophy of life. It is easy enough to assume that most problems of this nature would be settled by the time of college graduation, and ideally that might obtain. As a

matter of fact, however, more than 62 per cent of the 1454 students who furnished information on this point indicate disturbing and unsolved intellectual difficulties. This is not at all surprising in the light of the fact that only slightly more than half (54 per cent) of seminary students in the institutions studied are graduates of fully accredited colleges. The seminary simply must go a bit slowly in order not to run head of the great group of students from inferior colleges.

For some students the seminary experience means the settling of problems; for a larger number it means the raising of new and more baffling problems; for all it means change in religious thinking. The real need of the students at this point is not merely for an adjustment in their religious thinking, but rather for the finding of new meanings in their religion as their thinking changes. As intellectual changes come, new values must emerge and old values must be reshaped. On the one hand the students ought to develop an attitude of tolerance as the result of their seminary life; on the other hand they ought to emerge with a faith that is positive rather than negative.

There is a need, therefore, not only for readjustments in religious thinking, but for maintaining personal religious zeal along with the new intellectual conceptions of religion. In some seminaries there is (and perhaps must be under present conditions) so much emphasis on the intellectual in the classroom, and on the economic in connection with field work, that there is a noticeable tendency to neglect the spiritual. It often happens that a student arrives at such a seminary full of the dynamic of the Gospel and with a great zeal for the Kingdom, but after a year of hard intellectual grappling, with all spare hours consumed in earning a living, his enthusiasm cools, his zeal weakens, and his spiritual life deteriorates.

Alas! the poor seminary, regardless of what it may teach about miracles, must do nothing short of performing a miracle if it is to help the average student make adequate intellectual readjustments and still retain his enthusiasm for Christian service!

II. Private Worship

There is a felt need among students for developing a satisfactory experience of private worship. "I have a personal need for help in regard to personal devotional life," writes one student. "My private devotional life is almost negligible," says another in reply to a question concerning his unsolved problems. Still another makes this comment: "The seminary has not tended toward an improvement in private religious life and devotions." These replies are not isolated, but representative of a group sufficiently large to present a serious challenge to the seminaries.

But why blame the seminary? Any unbiased examination of the difficulties listed by the students will show that the seminary is at least only partly to blame for unsatisfactory personal religious life. Take the time element, for example. Some students confess that they cannot find time for unhurried private devotions. They find themselves pressed on the one hand with class work and on the other hand with work in connection with financing their seminary career. As pointed out above the seminary is not responsible for the low economic level of the students. The seminary might, however, help in two ways: first, by providing some time in the daily schedule for private devotions and keeping that period free from interruptions; second, by lengthening the seminary course to four years, thus avoiding the present hurried and crowded schedule. I believe the next few years will see a tendency in this direction.

Other students feel handicapped because of the lack of a satisfactory place for private devotions. For some of them this means that having to live with a roommate makes worship that is truly private next to impossible. For others the lack of respect for privacy connected with dormitory life is a hindrance. Others feel that private worship for them would be most satisfactory if they were able to go to some beautiful, dimly lighted chapel for prayer and meditation. The chapels are not always conducive to worship. Moreover, some of them are used as passageways between other buildings, and hence are ill suited to meditation on account of interruptions and confusion. Admittedly the seminaries might do something to improve such conditions.

Most of those who report the lack of a satisfactory experience of private worship do not, however, find the lack of unhurried time or the lack of a proper place the chief difficulty. There are two other causes: lack of what the students consider a proper devotional atmosphere in the school; and ignorance of a technique of private devotions.

Students who wish to maintain their own religious life feel that they must often do so in spite of an undevotional atmosphere in the school itself. Occasionally this is due to a "holier-than-thou" attitude on the part of the students; more often, I think, it is due to the difficulty which the seminary has of maintaining a proper balance between the critical and the devotional—a difficulty by no means confined to the campus. Some students, for example, find that when they try to use the Bible in private devotions the critical spirit of the classroom crowds out devotional thoughts they ought to have and which they once had before coming to the seminary. The task of the seminary at this point is to strike a balance

between scholarship and piety, and add appreciation to criticism.

The other major difficulty in the way of a satisfactory experience of private worship is the ignorance on the part of the students of a technique of devotions. A dean in one institution who has recently given special attention to

instructing students in the materials of private devotions and the way to conduct private worship said that it was entirely new to most of the students. The students interviewed at this school were unanimous in their praise of this work by the dean, all of them indicating that

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DOES YOUR CONGREGATION LISTEN?

• GEORGE S. REAMEY, Ph. D.

HAVE you ever stood before a congregation attempting to deliver that carefully prepared sermon, only to discover such indifferent attention that your most choice phrases fell perfectly flat? If you have, you readily understand the pertinence of the above-stated query, does your congregation listen? Well, suppose it does not, what can be done about it? Before we give vent to our feelings and place too much blame upon an obvious lack of appreciation, let us recall the three kinds of speakers—those to whom we can listen; those to whom we cannot listen; and those to whom we cannot help listen—and try to determine our place among them.

How do speakers of the last-mentioned class manage to compel the attention they receive? If we take the trouble to observe them, we will note at least three characteristic marks. They *have something to say*; they *say it*; and they *stop*.

First, they have something to say. There is a vast difference between *having something to say* and *having to say something*. Too often the speaker's difficulty lies just here. It is all too obvious that he is speaking not because he has a message but because he is on the program and it is time for him to speak. Just why such speakers feel that anyone should listen or why they wonder at diminishing attendance, is a mystery.

Let us have something to say! There is so much that really matters. Hearts are hungry, discouraged, baffled. Temptations abound. Responsibilities lie heavy on shoulders that are weak. Ideals beckon. All about us is a world threatened with war and filled with lust and greed. The Master says, "Feed my sheep." Can it be that we have no message that needs to be said?

Having found our message, the next thing is to *say it*. Like the remainder of the service it must be made *interesting*. Suffice to say that if we are to command attention, more conscientiously than ever must our presentation be interesting, gripping, challenging, from start to finish.

["Have something to say! Say it! Stop!"]

Furthermore, let the message be *delivered effectively*. This is implied in what immediately precedes, but let us state it for emphasis. The other Sunday afternoon we listened to a radio sermon from a well-known minister. Perhaps there was not a listener anywhere who was not impressed with the effectiveness of its delivery. Not a word was wasted. There was not a word too much. The language was graphic; the English exquisite; the illustrations appropriate and sufficient; the speech impassioned. The speaker not only knew his subject but he *felt it*. It had gripped his soul and, because it had stirred the depths of his own heart, he was able to stir others. We, too, may learn thus to stir the lives of men and women to appropriate action.

The third mark of a speaker to whom we cannot help listen was also illustrated by the same minister. When he had delivered his message, he *stopped*. He did not ruin his sermon by overshooting the mark. Only eternity can tell how many an otherwise forceful speech has been ruined because the speaker *did not know when to quit*. The classic illustration of this point is, of course, the story of Mark Twain who was deeply moved one Sunday morning by the returned missionary's appeal for missions. So stirred was Mark that he decided he would give five dollars to help the cause along. But the speaker continued to speak. Soon Mark's patience began to show signs of wear. Reconsidering his decision, he concluded that five dollars was entirely too much; he would make it three instead. On and on went the missionary. More and more impatient became Mark. Down and down went his proposed contribution. Two dollars. One dollar. Fifty cents. When at last the plate was passed he dropped in a dime and doubtless felt he really should have taken out a couple of dollars because his dinner was now cold.

Have something to say. Say it. Stop. If you have not tried this simple formula, do so and note the quickened responsiveness of your audience.

The Editor's Column

A Gothic Soul

TIME of January six quotes Church Architect Ralph Adams Cram as saying, "Protestantism, once the religion of by far the greater part of the American people, is bankrupt ethically, culturally, morally and religiously."

Despite the fact that Protestantism shows a smaller proportion of failure due to the depression than any other single type of institution or organization, the last five years have dealt no less mercilessly with the church than with business at large. Certainly Protestantism has had no corner on perplexity. At least up until the demise of the NRA few, if any, activities of man were certain whether the pain around the heart had eased up any or not.

Among those most certain of the ebbing vitality of their businesses Architects have been outstanding for several years and not without ample cause. In that Ralph Adams Cram, along with many another worthy architect, may eat as and when the Church builds more stately mansions, it is obvious that in spite of reliable reports on Church building and refinishing for 1936 which indicate four million dollars each month to be spent, his gothic appetite probably exceeds his less gothic income, today.

The Protestant preacher whom the ageing architect now challenges bitterly, that same priesthood which has contributed generously to the architect's stipend, probably knows as much as the architect about pinched circumstances. In this regard they join our great herd of common sufferers and are similar. But there the similarity ceases, for while the Protestant pastor carries on in faith and unswerving fidelity, determined to see it through, the Architect mounts a public rostrum, where cross the crowded ways of life, not to bewail the fate of a once respected church architect so much as to vent his bitter spleen upon the institution which through the years lifted him high above his fellows.

The seventy-two-year-old Architect who has had no small part in lifting the souls of men to sublime heights now shouts that Protestantism's "driving force, negative at best, has exhausted itself, and it has ceased to attract or inspire." If this be his honest conviction it

would be logical to expect the man to lend his able shoulder as he has accepted through the years the support Protestantism has given him. But it is not so. Instead he tosses Protestantism to the gutter and with feet none to free of earthly soil delights in tramping her down.

"Protestantism is bankrupt ethically, culturally, morally and religiously," he says. But by a strikingly noticeable omission he emphasizes that one other field of possible bankruptcy of which he is obviously a better judge than of things ethical, cultural, moral or religious. In ethics, in culture, in morals, in religion it now becomes quite obvious that an architect is more likely to be bankrupt than Protestantism.

One is saddened and disappointed that the man Cram, appreciative of the rapidly falling dusk of eventide, could not have withdrawn from the profession he has so long graced, leaving behind him a noble structure of words no less sturdy, no less lovely, no less inspiring, by which to be remembered by Protestantism, than the majestic sweep of the Gothic arch which brought him fame.



"He Makes Me Feel Uncomfortable"

AM very happy. I have just received one of the finest compliments a preacher can ever have. A certain woman is staying away from my sermons because they make her feel uncomfortable.

She reports that when Sunday morning comes she gets all dressed up and makes her way to the Sanctuary, feeling pleased with herself. But when the service is over she somehow feels low and mean, and so won't come any more.

When I heard this I read over again my sermons of a few weeks back. I note that in them I did say some harsh things about the way some people live and act, but I did not realize my shots were hitting. I did not even have this woman in mind, as I wrote out the sermons. Somehow what I said challenged the best in her, and she began to think. Her life just did not measure up to what was expected of a Christian today. So she is going to stay away.

Didn't our Master say something about people loving darkness rather than light?

I wonder how many other people are saying this of my sermons? Is my message so incisive that it cuts? Of course, I do not go out of the way to make people uncomfortable, but I am glad that when some of them come to church they do feel a sting.—*Gordon W. Mattice.*

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Not One of Us?

SHE had been active in public work for the blind. During the "Week for the Blind" she took charge of the public exhibition. Things went well. She was also active in church work. There came into Sunday School a little blind girl. Interest in work for the blind had been awakened during the "Week for the Blind." Two men of the church agreed to bring the little blind girl to Sunday School and church. The second Sunday the blind girl asked the pastor for a braille Bible. He spoke to her who had shown so much interest in the blind. A few books of the New Testament would cost very little and the Bible could be built up as the Sunday School lessons changed. But she said, "Why should we buy her a Bible? She hasn't been coming here very long. She is not one of us." The pastor alone heard a voice, "Suffer the little children to come unto me. Other sheep have I." There is a difference between playing to the public and ministering in the secret chambers of the heart.—*W. R. Seigart.*

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Freedom or License

IT IS Christmas Eve, as I write. Soft feathery flakes fill the chill air as they fall and create a soft halo about the arc light down the street.

The happy voices of youthful carollers come from somewhere, "Yet in thy dark street shineth the everlasting light: The hopes and fears of all the years are met in thee tonight." My eyes leave the lines they have been on and I listen and shudder for I have been reading with mixed feelings of another who took his "young child and his mother by night and departed . . ." for fear.

It will be a strange Christmas for the little group of three tossing somewhere on the stormy winter sea, on a little freighter. I hope the story of the flight into Egypt will occur to them in spite of the throbbing of the engines in the hold and the crunch of the rolling seas under the bows of her.

The picture of the Lindbergh flight is one in which this Nation may find small satisfaction, search as it may. The necessity which prompted the flight is no less disheartening and horrible than that which prompted that other flight. Not in the entire history of this nation has there been so abject a picture appear on its pages for an uncomprehending world to look upon, unable to credit.

There are as many answers as there are individuals who voice them. I am not certain that we of the church are without our portion of blame. We take our tasks so lightly. We become so engrossed with surface matters. Was not our leaven to leaven the whole lump?

I am not certain that the Press may show clean hands, not at all certain. Freedom of the Press we have fought to maintain but freedom does not mean license and when that Freedom of the Press is used in a manner which contributes even minutely to making the native land unsafe or unhappy for a citizen, when and if it does so, that very moment it becomes a national menace of horrible potency.

The church has fought for the renovation of the films with what we have felt at times was at least the suggestion of worthy results. Without interfering with the actual Freedom of the Press, the Church might well undertake the laundering of the Press. We have had enough of vice and crime and filth, decked out in fine satins for the deliberate eye of the moron who is glad to pay the bill. In the interest of justice for criminal and law-abiding citizen alike, limits to the Press' cashing in, in direct proportion of its degree of outspoken vulgarity and filth and over-emotionalized sensationalism, should be set, say nothing of maintained by a Government whose head should now hang in shame.

The Lindberghs fleeing by night, daring not even a passenger liner, gathered in a little cabin on a freighter, while overhead a star shines out and over here we take up the refrain of the Angelic Host and sing lustily, because it is the season to sing it, "Peace on earth, Good will to men!" It's time we lower our voices and raise our hands to a task.

J.W.R.



QUESTIONS ON DISCIPLE WINNING

CHRISTIAN F. REISNER

A number of pastors like Rev. R. Gage Lloyd, Presbyterian Church in Crockett, Texas, and Rev. Theodore H. Wolff, Box 144, Marionville, Mo., have asked me to answer all the questions. I would need to write another book like "Disciple Winners" to do that. But I will try to answer a few each month.

How can we get the names of prospects?

Parents of the children in the Church School are easily approached. They have an interest that can be cultivated. Most of them were once in the old-time Sunday School and that is why they send their children now. Have a registration card that gives as many facts about the parents as possible. This is a most fruitful field.

When the every member canvass occurs either for funds or church attendance train the visitors to get the names of the unchurched. It may be a husband, a sister or an older child. They know about that church. Their interest can be strengthened.

Plan very unusual Sunday night programs that will bring in many visitors. It may be a carefully built children's program of real merit. It will bring all the relatives of the participants and their friends. Many other features will draw crowds. Then take a religious census of the audience. I use a card (described in my book, "Church Publicity") which registers people who (1) are members in the city, (2) are members outside the city, (3) are not members. Most people will sign such cards. This gives the names of a great number of people who have attended the church. Do not use the names of those members of other churches in the city.

Map out a section adjacent to the church and assign faithful women to canvass separate blocks. Prepare a simple card and have them take a religious census of the neighborhood. Women will usually go if reminded that it is for Christ's sake. Have them report to a luncheon each day for the two or three days of the canvass. Some very valuable names will thus be secured.

I make it a rule to shake hands with everyone as they leave the church. If strangers I say, "What church do you attend?" If they reply, "None, regularly," then I ask one of the two or three assigned men who stand near me to take their names and I follow them with a personal call later.

Why do so many hesitate to do personal work?

No sense of responsibility. Jesus sent out the seventy to prepare for Pentecost. Paul never preached but two formal sermons and with one of them a hearer fell asleep, tumbled out of the window and broke his neck. Jesus sent out not preachers but witnesses. He declared, "As my Father hath sent me even so send I you." Only as each believer propagates will the Kingdom increase.

Many have no real experience, no joyful contact with Christ. They, therefore, have nothing to talk about. Their church membership means little more than membership in a club. Such a life is marred with ugly sins and devoid of victorious joy to equip them to help others. If we catch a real vision of Christ we cannot keep still.

It is easy to forget that everyone is interested in religion. For many years I have made it a habit never to meet a person without talking personal religion. My experiences are related in my book, "Disciple Winners." I have rarely found one unconcerned or repellent. People eagerly respond to a brotherly approach.

We often have an unnatural view of religion. Peter was a success because he "could" sin. He never attained the state of perfection. He, therefore, felt his weakness and could recommend a cure to the other fellow. Voice, bearing, language and sympathy must be natural and conversation should be as normal as about any other subject of great interest.

We so easily become self-conscious and thus stumble and become confused. Speakers only deliver an effectual message when their subject possesses them. We must so lose ourselves in talking about Christ that folks will really see Him.

We are frightened by the fact of personal flaws and failures. Paul declared, "We preach not ourselves but Christ Jesus, the Lord." We are merely a channel. We are the mouthpiece. We can be so emptied of self that He will glow through us and draw people to Christ. We have a right to expect super help if we sincerely do our part.



CHURCH METHODS

A Minister's Soliloquy

To study, or not to study; that is the question:
Whether 'tis nobler in the mind to suffer
The slings and arrows of work poorly done,
Or to take homiletic arms against a sea of lazy
 minds,
And by opposing end them? To prepare: to
 study;
No more; and by a sermon to say we end
The heartache and the thousand knocks
That a minister is heir to, 'tis a sermon
Devoutly to be wished. To study, to prepare;
To sermonize: perchance to dream: ay,
 there's the sermon;
For in that delivery of sermon what dreams
 may come
When we have shuffled off this mortal laziness,
Must give us peace; there's the respect
That makes a studied sermon of so long life.
(With apologies to Shakespeare)

—Neill G. Stevens.

Organizations in the Evening Service

John K. Lynn, Philadelphia, Pa.

The evening service is a problem in my church. Attendance and interest are good, but might be greatly improved. The services are fairly well supported, but there is the constant dread of a time when it will be impossible to continue them. I am alert and eager for spiritual ideas which will interest the people and maintain the services.

Last year I inaugurated a plan whereby I used four groups in rotation in the evening services. I had Men's Bible Class Night, Women's Bible Union Night, Young People's Night and Choir Night. I invited these organizations in turn to cooperate with me in the services. I requested each organization to select at least two members to assist on their night. These representatives sat with me on the rostrum. One read the Scripture lesson for the evening. The other led in prayer. The organizations were encouraged to secure special musical talent. Sometimes we had a solo, or a duet, or a quartette, or a group number. Usually this talent was recruited from the particular group, I usually brought the message. I was careful not to encourage too many outside speakers. I did suggest that they might wish special speakers on occasion. This was done in several instances. I have not allowed the evening service to get out of my hands. I have kept a gentle but firm grip

upon its policies and practices. But I have accomplished this without hurting feelings. And I have sacrificed nothing of the dignity which should characterize a church service. These groups cooperated splendidly during a nine-months' period. Interest in the evening service revived. Attendance is almost double what it had been.

I have planned my services just as I would have done without these features. Texts, themes, sermons are entirely free from domination by these groups. I am careful to select messages which I feel will be appropriate to the particular group in charge. But I speak to the entire membership in all of the services. Apart from the recognition of the loyalty and service of the participating group, I conduct the service for all the people—old and young.

When we began our fall work this year, I asked other organizations whether they would care to participate in the evening services. The Missionary Society, the Pastor's Aid Society, the Session, the Junior C. E., the Intermediate C. E. and other organizations have accepted the invitation enthusiastically. We now have practically every spiritual organization of the church cooperating. We find that it increases attendance and interest in the evening services.

There is one serious flaw which has emerged. It is the fact that certain groups have come to feel a definite responsibility for their own evenings and for no others. We are combatting this tendency and sincerely believe that it can be overcome.

A new appreciation of the church and of its services may be born out of such efforts to work together.

Church Social Night

John K. Lynn, Philadelphia, Pa.

When I came to my present charge, I found that a bazaar was one of the regular fall features. It was held on two successive evenings, although three evenings had once been required. Plans for it began in early September, with the opening of the fall work. They continued with increasing earnestness and zeal until the middle of November, when the bazaar was held. Every member of the church and every organization was more or less involved. It was practically impossible to inaugurate a spiritual program until after the bazaar was held.

The bazaar had some good features. People contributed effort and time to the church in making the bazaar a success. They found joy in the work. There was sustained interest during the period of preparation. There was sociability and good fellowship on the nights of the event. But there were bad features which far outweighed the good. The solicitation of business houses was unfair to them and unpleasant to us. The higher prices demanded for the articles were justified on the plea that it was benefiting the church. People bought what they did not want at prices higher than prevailing prices in the stores. There were the usual disputes and misunderstandings. The women were practically exhausted and, in some cases, actually ill after the event.

I conceived the idea of substituting what I called a Church Social Night. It would include a brief, entertaining, and impressive program, a period of sociability with light refreshments, and a free-will offering. All members would be invited by letter and an envelope for the offering would be enclosed.

It was difficult to make the change. At first I merely suggested the idea and allowed it to lie fallow. Then I began to mention it at every opportunity. Finally I began to urge it. I finally succeeded in securing permission to try the plan. The first Church Social Night brought an average gathering—not entirely disappointing, not what we had hoped for. But when the free-will offering had been counted, we discovered that we had more money than was raised by two nights of a bazaar.

Our procedure this year was as follows. Envelopes and invitations and the program for the evening were mailed in advance. We assembled at 8 o'clock at night. A reception committee, consisting of the pastor and his wife, an elder and his wife, and a trustee and his wife, greeted the people. There was a brief devotional period. The pastor gave a hearty welcome. An orchestra played. A speaker gave an address. A short play was given by the Young People. A member entertained at the piano. The offering was received. This part of the evening consumed one hour. The social hour followed. During this period we moved about freely and greeted each other. A delightful spirit prevailed. Ice cream and cake were served. The trustees provided the ice cream. The women baked the cakes. When the results were announced, we were overjoyed to learn that we had raised over \$500.

Since we adopted this plan we have never received less than \$500. We are securing fully as much money as by a bazaar. We are accomplishing results without undue pressure. We have eliminated the unfavorable features. We have no tired and weary workers. There are

no hurt feelings. The spirit is strong and uniting. The Church Social Night is increasingly acceptable and appreciated. It is generally conceded that it is far superior to the bazaar.

The entire plan is as simple and workable as I have intimated. Any church anywhere can adapt and adopt it. All that is necessary is consecration of gifts and talents, and a united loyalty to the church.

Keeping in Touch with Your People

One of the outstanding situations that faces the average minister is keeping in touch with his people. In a church of even 300 or 400 members it is humanly impossible for one man to know everything that is going on. Neighbors are aware of sickness, death, special occasions for joy that do not come to the attention of the minister as soon as they should, if they ever do.

We have attempted to solve this somewhat by organizing what we call the PARISH PLAN. Our parish is divided up into twelve convenient districts. Overseeing each district is a captain and under him are lieutenants. The purpose, plan, and duties of this group are noted below.

The Purpose: To keep the Minister in intimate touch with church members and others whom the church may serve.

The Plan: The parish is laid out in geographical areas, with sufficient number of workers in each area to carry on the work efficiently.

The Duties:

1. To report new people moving in.
2. Interest those who have visited our church. (For this purpose a "calling card" is made out by the minister and mailed to the Captain.) The call is made and reported back within 48 hours if possible.
3. To phone the church office immediately in case of death, or sickness.
4. To arrange autos to transport aged or crippled to the church services.
5. To report:
 - a. Graduations.
 - b. Anniversaries, birthdays, etc.
 - c. Unemployment—special need for relief.
 - d. Engagements, weddings, births.
 - e. Cases where a pastoral call would be desirable.
6. To promote the interest of the church and its activities in every possible opportunity.

In reporting these items, the minister is made aware of where his pastoral work may be made most effective. It helps to build fellowship and acquaintance, making new friends, and gaining general good will. It will build up attendance and be one means of making sure

that the church serves the community and church members.

Another distinct value of this plan is in the fact that it puts a large number of church members to work and makes them more interested in their church.

A mimeographed sheet gives the outline of a community wide visitation made in October by members of the parish plan. In one Sunday afternoon over 75 calls were made, and several new contacts made. The attendance on the following Sunday jumped by over one hundred.

The callers were provided with a letter of introduction.

Here is something you might work out in YOUR CHURCH and thus help you KEEP IN TOUCH WITH YOUR MEMBERS AND YOUR COMMUNITY. IT WORKS WITH US —WHY NOT TRY IT?—*Gordon W. Mattice.*

Lincoln, Washington, Citizenship

The preacher who turns away from preaching Christ to preaching Lincoln and Washington ought to resign his pulpit and take to the lecture platform. But the preacher who fails to see in the lives of these illustrious men a wealth of fine illustration for sermons on Jesus Christ is dead at the top, and will soon be removed from his pulpit.

Preachers ought to remember that twenty-three ministers of different denominations in Springfield were all against him in his campaign for the presidency except three. Bate-man, State Superintendent of the Public Instruction, saw tears fill his eyes as he stopped pacing to and fro after hearing of their opposition, when he said, "I know there is a God, and that He hates injustice and slavery. I see the storm coming, and I know that His hand is in it. If He has a place and a work for me I believe I am ready. I am nothing, but truth is everything." Perhaps preachers of today are trying to make amends for what their brethren failed to do in those trying days. They were not broad enough to comprehend him. They were not big enough to take his measure. Even his wife was more charitable and fine in her judgment of the great mystic: "He never joined a church, but still he was a religious man. But it was a kind of poetry in his nature, and he never was a technical Christian."

Washington was a "technical" Christian, a vestryman in the Church, and a life-long and consistent follower of Jesus Christ. But in all his testimony there is nothing finer than this experimental testimony from Lincoln: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own wisdom and that of all around me seemed insufficient for the day."—*Paul L. Foulk, in the Clarksburg Christian.*

Boy Scout Activities

The annual observance of Boy Scout Sunday during February provides an unusual occasion for emphasis on the need and wisdom of teaching Citizenship during the formative years. We have only to scan the news to learn that nations under the guidance of dictatorships, Russia, Germany, Italy, and others, are concentrating their teachings of new social gospels among the youth of the land.

If such nations can succeed in making virtual slaves of their subjects, by teaching the young that citizens are the servants of the state, we, in our great land of inherited freedom of thought and life, should spare no effort in impregnating the minds of our youth with the principles of government upon which our freedom rests, making the state and the central government the servants of the people.

It is true that we hear much discussion and read much propaganda about the need for changes in the foundation stones of our government, mostly on the plea that "times have changed" but let us not overlook the fact that *human nature and human needs do not change*. Likewise our equipment or natural endowment for self-preservation and progress are identical with those possessed by our fore-fathers. The one great difference is that we have lost sight of *ideals*, in our mad scramble for *ideas* to make money. The need for returning our citizenry to a clear vision of Christian teachings and a sane review of principles involved in human progress rests largely with our Christian Churches and our Public School system. It takes a long time to build a Cathedral from an idea. A charge or two of dynamite are sufficient to ruin generations of building.

A request for help in organizing your boys and girls into Scout groups, and comprehensive programs that will build them into the right kind of citizens under your supervision, may be addressed to The National Scout Headquarters at any time.

An Invitation to a Father and Son Banquet

Rev. Donald S. Calkin, Pastor of United Baptist Church, Point de Bute, Sackville, N. B., Canada, sends the following invitation. He says, "We have found it to be useful in times past and pass it along to *The Expositor* so it may help others."

Canada,

Province of New Brunswick,
County of Boys,
City of Moncton, SS.

To —

WHEREAS information was laid before me, Donald Calkin, Esquire, Superintendent of Boys' Work in and for the Highfield Baptist Church, that your son in our C. S. E. T. Club,

contrary to law (?), did make boyish overtures to you to feast with him at a Father and Son Banquet.

And it has been made to appear to me that you are likely to give material evidence for the prosecution or for the accused in this behalf:

THESE ARE THEREFORE, to require you to be and appear before me, and before some one hundred and fifty other Fathers and Sons of the said Church as shall then be there, at Highfield Baptist Church, on the twentieth day of February in the year of our Lord one thousand nine hundred and thirty-six, at the hour of 6:30 p. m. to testify what appetite you shall have and what mirth your age conceals.

Herein fail not.

GIVEN under our hands and seals this fifth day of February, A. D., 1936, at the Highfield Baptist Church in the City of Moncton.

D. S. CALKIN,

Director of Religious Education and Superintendent Boys' Work.

Your Church and You Your Country and You

Men's Clubs in various parts of the country are reviewing the advantages of the Church to the individual, the obligations of the church to the individual. The opposite side of the questions are reviewed with equal candor.

When members have been awakened to the desirability and the duty of supporting the activities of the Christian Churches, the next step is to teach the application of the Christian teachings to everyday life through the continuous functioning of Christian citizenship. Conditions of life can be improved only as the individual is awakened to the need and desire for improvement. We grow physical muscles by using them, we grow moral fibre by exercising moral judgment, we grow character by putting our Christian teachings into practice.

How Stands the Account in Our Immediate Community?

If you want books upon which to base such a series of studies, study the monthly Book Reviews for titles on Christian Teachings, and for the citizenship discussion, secure a copy of "What America Means," by Alexander Meiklejohn. Dr. Meiklejohn has served as dean of Brown University, President of Amherst, founder of the Experimental College of University of Wisconsin, and director of the School of Social Studies in San Francisco. He has for many years been in close contact with youth and with those who are in middle age today, and he has learned a great deal about the mind and spirit of America. He has concluded that the great need today is "that Americans see life in relation to their ideals

of life." He knows that present-day Americans don't like to talk about ideals, we want to talk about facts, by which, Dr. Meiklejohn believes, we can measure our cleavage from those who established our nation. Those men, he says, "were hardheaded and shrewd in business affairs . . . but they planned and lived and fought, and if need be, died for the ideals of Liberty, Justice, Equality, Democracy, and for them America was an ideal enterprise, as well as a country to be settled and exploited." Your local library should have this book, published by W. W. Norton & Company, at \$3.00, and if it does not your Men's Club would find it a worthwhile investment for group study.

Washington Addresses

"One Way Streets" is the title of a new volume of talks to the young, by Arthur Osborne, who is a successful Civil Engineer. These talks were delivered originally to groups of young people in Charleston, West Virginia. There are something over 40 talks or addresses in the volume, all in plain everyday language that means something to those who attend, and among the 40 are a number on Washington and his attitude toward life, and any number on "Citizenship" and related themes. The book is \$1.00, and may be secured from your local book store, or the Judson Press. The book will serve you throughout the year.

Trouble and Its Blessings

In a recent issue of *Printer's Ink* appears the account of the death of George D. Buckley, for some years an invalid, about whom Bruce Barton wrote: "Most men who are out of the game are forgotten. Friends visit them for a few weeks, but the sick room grows oppressive. Gradually they cease to come. This man's case was different. Whenever I called I found two or three visitors, important New York men, full of worries. It was interesting and amusing to leave them in the living room, talking about their problems, and go up to the bedroom where our friend was shaking the walls with his laughter.

"How old are you?" he asked me one day. When I told him, he said, "You have still some time to go before you make the important discovery in life. I made it at the age of forty-five, and it changed my whole perspective. It is simply this, *trouble is chronic*. Most people get discouraged because they go on the false assumption that life is normally joyous, that its problems and difficulties are exceptional blemishes on an otherwise delightful experience. Man is born with no guarantee that happiness is to be his daily portion. Pleasure is no part of the Life Contract. Life is work and worry and difficulty, with rare moments of de-

light. Trouble is not acute; it is chronic. When you once get that idea, it gives you a whole new outlook."

Pipe Organ Substitutes

One is reminded of the good old deacon who protested against the installation of a candelabra in the church on the grounds that there

was no one in the congregation who could play a fool contraption of that type.

And one is reminded by the widespread protests appearing in various of the religious publications against your even considering the installation of one

of the recently developed electro-mechanical "pipe organs" for your church, as a substitute for a genuine pipe organ, which is supposed to cost more than the small church may well afford.

Here are two erroneous conclusions. First, there is not nor can there be anything even approximating a substitute for a pipe organ in tonal quality, flexibility and suitability for church use. Compare any so-called substitute with the genuine and see for yourself. That test will be as convincing as it is most obviously fair.

In the second place, thoroughly reliable and actual pipe organs, which fill every need of the smaller churches, are available for as little as or even less than the installation cost of so-called substitutes. Comparing possible service charges, the pipe organ will be far below the cost of the substitutes. A true pipe organ is preferable from every conceivable viewpoint over so-called substitute mechanical contrivances. If you are interested in securing a pipe organ for your church, the *Expositor and Homiletic Review* will gladly suggest reliable dealers and dependable pipe organs.

Remembered Sermons

Rev. Otis Moore, R. F. D., Tipton, Iowa, writes, "Have you ever published anything by a man who writes *R. F. D.* after his name? Such men are not often vocal, though there are many of them." He offers the following for your help. Rev. Moore is not a subscriber to *The Expositor*, which accounts for his question, and we are glad to add his helpful suggestions to the many hundreds of suggestions printed through the years from other "R.F.D.'s."

Have you ever wondered what sermons people remember, or whether people do remember sermons? Ninety thousand sermons preached every week in the United States. Who remembers them, what do they remember? *Why* do they remember what they do remember?

After more than a quarter of a century of

preaching, I do not have many specific evidences that people remembered my sermons. But here is one choice example, at least.

It is nearly 30 years ago now. I was pastor of the little Methodist church at Woods Hole, Mass., down on the heel of Cape Cod, where is located the Marine Biological Laboratory and the summer headquarters of the United States Bureau of Fisheries. In my congregation was an old colored woman who was cook in the family of one of the professors in the Laboratory. Cynthia never missed church.

One day I met the professor on the street urged him to come to church. He was a distinguished man, rather reserved in manner.

"O," he replied, "I hear your sermon every Sunday anyway, if I do not get to church." He thought a moment and then said, "Last week you preached about 'The Christ-led Life' and had for your text about Abraham going out not knowing whither he went. The week before that your subject was 'The Prodigal Son' and you said that the parable should be called the parable of the Loving Father instead. O, yes, and one Sunday recently you preached about 'The Sword of the Lord and of Gideon' and showed that God works through human personality, that often great accomplishments are a result of the combination of the human and the divine working together. You know Cynthia always preaches your sermons over every Sunday to all the family."

As he gave other details in his sermon reviews I recognized that the sermons had passed through the experience of a seasoned Christian on their way to him and were very much better than my sermons ever possibly could have been.

Be as the Head Goats Before the Flock *Jeremiah 50:8.*

The servant of the Lord must not strive but be gentle to all men apt to teach, patient. But probably right now in the Protestant churches, we have swung too much to the conception of the mild-mannered cleric, as the ideal minister, instead of a man of courage and determination and convictions, leading a people by the force of his assurance of Divine mission. Be a he goat.—*Otis Moore, Tipton, Iowa.*

"First Church Life"— An Attractive Bulletin

A delightfully attractive report on parish activities comes from the office of Clarence Edward Macartney, D. D., Pastor of First Presbyterian Church of Pittsburgh, Pennsylvania.

"First Church Life," the regular bulletin of Dr. Macartney's church has long been a regular and welcome visitor, but this issue, descrip-



tive of church activities merits more than the usual attention.

The Bulletin is seven by ten inches in size, this issue containing fifty-six pages. The front cover presents a striking close-up night view of the facade of the church, flood-lighted. The doors are opened permitting the inner light to be seen and in the lower left-hand corner of the picture several cars parked at the curb. The picture has been "bled" to the edge of the cover permitting the photograph to fill the entire page, while well to the top, where the photograph is shading into almost solid black, the name of the bulletin, "First Church Life," has been mortised out giving letters in white. Dr. Macartney is to be congratulated on the effectiveness of his current "First Church Life" cover.

But more striking yet are the pages within, fifty-four of them. Following a page of foreword come two full-page photographs of the interior of First Church. On the following page a full-page cut of Dr. Macartney in his inviting church study while opposite is printed Dr. Macartney's letter saying, "We have tried to give you a picture of the First Church at work."

The novel and striking feature of what follows lies in the fact that each left-hand page is a full-page picture of one of the activities of the church followed by a short, concise statement concerning the activity pictured. Among the many are to be found full-page pictures of the present Church Staff, Dr. Maitland Alexander, Dr. Macartney's predecessor, of whom the identification line says, "If you

would see his monument, look at these pictures."

The Organist, the Street Pulpit (used as our cover picture in last August's issue), the Sunday School (1456 scholars), various Department and Teacher and Officer pictures, the Young People's groups, the Group for boys and girls, young and old, a group belonging to the All-Day Sewing Society, the Mothers' Club, the Nursery running at full blast are among the striking pages present.

One does not need to read to secure a comprehensive idea of just what First Church is doing. The pictures tell the story most impressively, even up to the last page upon which is the Architect's drawing of the proposed addition to the Church plant. One wonders how so many, so diverse and such large organizations can function as these pictures say they do without such an addition. Where there is a mind to labor, lack of sufficient room may handicap but it does not stay the hand of the laborer.

"First Church Life" report on Church Activities will no doubt be beyond the ability of the average parish to produce, for full-page cuts, by the dozen even, cost money. But as an incentive to greater effort, as an indication of what one church is doing in spite of its need for additional floor space and equipment, we have seen little quite as suggestive and inspiring. Dr. Macartney is to be congratulated on this copy of "First Church Life." The Church is to be congratulated on having such a one at the head of so wide and diversified a field of activity.

CHOIR AND CONSOLE FOR FEBRUARY

PRELUDE

Rimembranza	Yon
Chant D'Amour	Franzoff
Andante Piacevole	Halsey
Elevation in E Flat	Mehul
Nocturne	Borodin
Adoration	Borowski
Andante Con Moto	Hollins
Meditation	Bibl
Rex Gloria	Day
Pastorale	Scarlatti

OFFERTORY

Nocturne	Stoughton
Berceuse	DeLaunay
Prelude in G Flat	Scriabine
Berceuse in G	Kinder
Two Angels	Whiting
Pastorale	MacDowell
Largo	Dvorak
Adagio	Beethoven
Meditation	Flagler
Andante Cantabile	Deshayes

ANTHEM

Abide with Me	Lincoln
Hear Me When I Call	Hall
Jesus, My Saviour, Look on Me	Levin
O Rest in the Lord	Mendelssohn
The Lord Is My Rock	Woodman
God Be Merciful	Wiske
Be Thou My Judge	Robinson
O How Amiable	King
O Taste and See	Sullivan
Peace I Leave with You	Button

POSTLUDE

Marche Romaine	Gounod
Marche Moderne	Lemare
Thanksgiving	Demarest
Festal Postlude in D	King
Commemoration	Grey
Allegretto	West
Grand Choeur	Claussmann
The Temple March	Vincent
Jubilate Deo	Silver
Finale	Capocci

THE PULPIT

CHALLENGE OF THE FIRST LOVE

• D. G. JAXHEIMER

LAST summer the waters of Long Island's Great South Bay called to the hearts of boatmen. Over its gentle, rippling surface moved motor boats, sail boats and launches: little boats, and big boats, cheap boats and costly boats. In and out, up and down the bay they made their way. How delightful the waters! How restful and peaceful! Then something happened. The wind changed its course. The water became choppy and rough. The boats rocked dangerously. Great waves were rolling in from the sea and lashing the shore. Then a monster wave rose high, almost standing the boats on end. People were washed overboard. Cries for help went up as the waves dashed high and furiously.

There was another catastrophe on the bay. Man, himself, was the cause, with his selfishness, greed and injustice. From the beginning of the century the inviting waters of the world's economic, industrial and business seas called to the hearts of our bankers, manufacturers, farmers, and tradesmen. They launched their boats. Little boats and big boats started their motors or set their sails and soon all were merrily afloat, riding the peaceful waves of prosperity and enjoying the sunshine and gentle zephyrs of easy money and selfish luxury. Even churchmen heard the call, scrambled into their boats and sailed out to join the Roman holiday. Then something happened. The wind changed its course. The waters became rough. The boats began to rock from side to side. Then a monster wave along about 1929! Boats on end; people overboard and cries for help on every hand as people frantically clung to the sides of their boats or floating driftwood—Churchmen among them, shouting orders to the rescuers. But the work was difficult, the equipment so ineffective for the task.

From it all the world has had its rebuke. So has the Church. Somehow in the struggle it must hear, across the waters, the voice of the Master, "I have somewhat against thee, because thou hast left thy first love." We must repent of our backsliding and put first things first.

Rev. 2:4. "Nevertheless I have somewhat against thee, because thou hast left thy first love."

That means that WE MUST TAKE UP OUR VIGIL CLOSER TO THE MAIN STREAM OF LIFE. In conversation with a university man recently I asked him why he thought the Church had failed. He replied, "For one reason, the pulpit has been preaching too much classic and too little Christ." We want a correct theology but we must relate our Christ to the everyday struggles of our people. They are life and death struggles for them, and we can't satisfy them by closing our eyes to the literal application of Christ's teachings and setting their words to Gregorian chants! With the people hungering for the Word of life the religious leaders of Jesus' day were wrestling with such profound questions as, "Is a man guilty if he swear by the altar, or by the gift on the altar?" We are told by E. Stanley Jones that there was a congress of the Russian Orthodox Church in 1917 and that for two days they debated the question of whether a white or a yellow surplice should be used at a certain place in the liturgy, while within six blocks of the congress men were being shot down in the counter-revolution! The Russian Church was encamped far from the main stream of Russian life. We must be careful not to be occupied with inconsequentialities at a time when great life issues press for solution.

WE MUST ELEVATE OUR SPIRITUAL TASK IN THE CHURCH. Worldly practices and unbecoming methods for the support of the church are not the cause of spiritual let-down. They are sore spots on the body of our church life. The cause of the disease lies deeper. We have left our first love—we have lost the flush of our early passion for souls. It will require more than pious resolutions to effect a cure. "Thou shalt not" is only a surface treatment. We must go to the seat of the matter and implant a truer, spiritual motive in the minds and hearts of our people. We must have buildings and equipment; we must have money for service and supplies. But these are incidentals. Our first task is not raising money but lifting souls and relating them more fully to God. If we can re-fire our people with a

zeal to serve people's spiritual needs and train them to be our co-workers, seeking first kingdom needs, all the other things will be added.

I do not believe that we have too many organizations in the church, but I do know that we have too many that are unrelated to the great central mission and purpose of the Church. Let our congregations set before themselves a concrete program of spiritual action. Let each working group co-ordinate itself with that program and we shall have a re-vitalizing of churches.

WE MUST RE-BUILD THE FAMILY ALTAR IN OUR HOMES. If this be true, "As pastors, so people," it is equally true to say, "As homes, so churches." We dislike to join the army of critics who blame the home for every evil, for it is an institution upon which a complex modern life has thrust increasing responsibility. But we must give heed when a great educator says that the home has broken down as a shaping and directing educational force and influence and sharply face our members with the necessity of making their homes definitely Christian in atmosphere and influence.

If more tragic than our economic and financial collapse as a nation, is our moral and spiritual break-down, the home must share the blame with the church. There are many individuals attending to their daily devotions, but now we must bring the Word into the bosom of our family life. I know that people are busy, but I also know that people find time to do what they want badly enough to do. The home is the basic unit in human relationships, and for a great nation and a great Church we must have great homes. The family Altar will make them that.

OUR CONDUCT MUST BE AN UNCONSCIOUS INFLUENCE FOR CHRIST. Unintentionally our members have sometimes been the Church's greatest handicap. We are walking epistles, seen and read of all men. People

outside the Church are more profoundly moved by what we are than by what we say. Was it not Webster who said that the best argument he knew in favor of Christianity was an old aunt of his up in the Berkshire hills? Church members do not claim to be saints; they are trying to press forward toward the mark; but we must give heed to our conduct for the sake of the Cause if for no other reason. A deacon of one of our churches is seen morning after morning on the trains gambling with his fellow-passengers. A store keeper had come to a new community and joined the Bible class of a local church. He was cordially welcomed. But in a few months so many of the members of the class were in debt to his business that it was embarrassing to him to meet them; and he quit attending church. He tried another, with the same result. "Now," said he, "I have quit going to any church. I can't feel comfortable when worshipping with Christians who break their promises and seem to consider such conduct quite proper." I'm not saying that this complaint is general, but these stories serve to illustrate the point that we are being read and what people read does not always square with the teachings of the Church. The Church loses by that much the effectiveness of its witness and influence for the kingdom of Christ.

The Church was never faced with a more gigantic task than that of our day: to rescue a people that has capsized and is floundering about frantically in storm-swept waters. The task requires the most effective equipment of which the Church is capable. But our boat is somewhat crippled. Shall we heed the voice that comes to us over the waters, "I have somewhat against thee, because thou hast left thy first love?" Had we not better pull into shore for a spell, patch up the leaks, strengthen the parts that have weakened and then hurry out to the rescue of a perishing world? Perhaps you and I can do something about it.

THE WISDOM OF THE FOOLISH

• CLAUDE ALLEN MCKAY

SUPPOSE we should look deep into this incident in the career of David and make haste to acknowledge that three foolish things were done—"foolish" in the eyes of our generation which often calls itself "hard-boiled" with no sense of shame or loss.

"And David longed, and said, Oh that one would give me drink from the water of the well of Bethlehem, which is by the gate."—II Samuel 23:15.

To begin with, it was foolish for David to long for a drink of water from the well in the beloved town of his childhood which was now held by the Philistines. It was no better water than flowed from the springs near the cave of Adullam where he and his men were encamped.

Isn't it always foolish to sit in the twilight and dream of the old homestead, to let fancy weave anew that web of dreams and smile or shed a tear as one recalls some yesterday, golden with memories or entwined with bitter-sweet? The practical soul in this business-is-business, matter-of-fact age of ours says, "Yes, it is foolish. David had better been polishing his armor or charting his campaign than indulging in silly sentiments of Bethlehem's well."

I wonder if, when that is said, nothing remains for thoughtful citizens to add? What if life is of the stuff that dreams are made of! There was One once who propounded this question, "Is not your life more than meat?" Adding, "What shall it profit a man if he gain the whole world and lose his own soul?" And if we miss or despise these tender memories and beautiful sentiments which keep the spirit from shriveling up, have we not lost the soul's finer values and fuller life?

What do men live by? Not by bread alone, Jesus declared, and so say all the poets and prophets who have spoken heroically or sung worthily. We live in an age that is insisting desperately and rightly that we must have bread. The rumblings and wranglings for an economic justice are heard in the whole world, and it demands and deserves our sympathy and our sacrificial loyalty. But does this mean that we must suppress all sentiment, convert our poets into propagandists and bid all our singers and dreamers and lovers be gone, or else be practical, get down to brass tacks, face facts and do something useful?

Socrates was called a "loafer" by the mundane folks of old Athens. And yet what he did for man's thought-life and man's hope of immortality is priceless. And the poets—what a lot of impractical dreamers they have been! How foolish to turn loose in our world all those dream-children—Romeo and Juliet, David Copperfield, Paul Dombey and Little Doret, Peter Pan, or even Maud Muller, Hiawatha and Evangeline! Not one of these was a real, live, useful child that could run errands or peal potatoes. And yet who among us is such a realist as to snatch all these mystic messengers of life's finer things out of our lives, even if he could?

Let us not be too sure that David was foolish in dreaming of water from the well at Bethlehem. "Men also live, and even more, by lovely words, and by the dear follies of the senses and the lonely dreams of the soul," to quote E. Merrill Root. And truly some of us have shared that poet's chafing under "the beneficent tyranny of the beehive, the economic paradise of engineers and the millenium of the scientific mind." Perhaps it is very impractical to buy roses to bring home on your anniversary, to take time from all your important

duties to write a tender letter to your little mother once or twice in a while, to pause to listen to a ripple of joy from the throat of a song-sparrow or to feel the pull of the stars "forever singing as they shine, 'the Hand that made us is divine.'" And yet who can say he lives who is deaf and blind to all these things?

Perhaps there are those also who would tell us there was another "foolish" thing done in that little episode of David's career. That was the self-forgetful adventure of David's three men when they passed through the lines of the Philistines and drew water out of the well at Bethlehem so that they might satisfy the soul-thirst of their beloved leader! Did they not think of their own lives? How much more practical to have pitied David for his silly sentiment and spent that night in sound sleep against tomorrow's grim duties, rather than risking their lives and returning weary and spent! The "wisdom of the foolish" is difficult to justify or explain. Men risk their lives now and again just for sheer adventure or popular acclaim or the notoriety of having gone over Niagara in a barrel, but none of those belong in the class with what David's men did. It was their heart's devotion to one they loved that sent them on that wild excursion. That is the love, in greater or less degree, for which men and women and youth have so persistently "paid the last full measure of devotion." Not always has that devotion been paid in one day or one fierce battle but more often perhaps in long months or years of patient giving of self at Love's behest. Of course, that's foolish, in the estimation of Scrooge or Marley, as measured by the yardstick or weighed in the scales of the market place. But I wonder what God thinks about it?

I have known a deal of men in the ministry who were "fools for Christ's sake." They were careless of their own interests. They forgot self when they went out to get water out of Bethlehem's well to slack the thirst of some sufferer or refresh the soul of a weary toiler or cheer the heart of some discouraged man in some Cave of Adullam. How many delightful pursuits in life Jane Addams might have followed for herself if she hadn't been so "foolish" as to spend 40 years remaking broken lives at Hull House! Someone has said, "Selfishness is easy to explain but love is the mystery." And so it is. You can't explain Kagawa, that one-lunged, great-hearted Christian Japanese champion of the under-privileged. You can tell what Dr. Albert Schweitzer is doing in his hospital among the Zulu people but you can't explain it. It is "the wisdom of the foolish" but it isn't to be explained. Rather, it is the mystery of God which shone in the life and gospel of his beloved Son, our Lord and Master. The price of

such a life is high but the rewards are peace and joy, the satisfaction of which is known only to those who have tasted it—who have eaten the unseen bread of angels and drank from the undug wells of heaven!

And I suppose there was another foolish thing done when that water was brought to David from Bethlehem's well. David poured it out on the ground! "Ungrateful, impractical, prodigal," did you say? It is not the first time such an act has been criticized in just such terms. And measured by the check book, the time clock, the taxi meter and the thousand and one measuring devices which fill our modern world, it was a ridiculous thing for David to do. But thank God there are scales and measuring cups of the spirit which were in vogue with God and his poets, prophets, singers and child-hearted folk long, long ago in which David's act takes on a new glory.

David looked at that cup of cold water and he longed to drink of it as he had done when a shepherd boy in his father's house. But he looked deeper into that cup of water and he saw that which forbade him taking it for himself. He saw in that cup the lives of those three brave men laid on an altar of self-forgetting love. No; like the water which Sir Launfal offered the beggar, it had become transformed by love's wondrous touch into something holy. Therefore he poured it out as an offering to the only One worthy to receive such a love-bought gift!

Perhaps this also is foolish. Many say it is. But may I ask if life would be richer or poorer, grander or baser, were just such a sense of awe, as David experienced when he looked at that dearly-bought water, torn out of our breasts? Is it merely a remnant of primitive superstition, as some would have us believe? Is it simply a vestige of childish fear—the fear of the unseen? When a man's voice is

hushed beside some oracle or he bares his head in the presence of a great mystery or bows his spirit at the remembrance of beautiful human devotion, is he returning to the primitive or is he climbing out of the brutish into the human, reaching toward God?

So much in our present day is at stake here. I can only point out a few of its symptoms; you must fill in the realities. There is so much in our modern life to dull the fine edge of conscience, to discourage the courtesy that makes a Christian gentleman or lady, to turn our holy days into holidays, to impress us with the uselessness of prayer and the worthlessness of worship. We burn incense at the altar of "Progress," imagining it will crown our lives with blessings when we have invented enough machines and perfected a network of organizations of one kind or another. We have too often failed to see that this precious thing we covet, called, "Progress," is like a bouquet of flowers if we cut it off from its roots in the heart of humanity. A bouquet is beautiful but it is sentenced to death because it has no roots. Progress must grow out of deep and vital human hopes, aspirations and sacrifices, but its fruit must be new and greater personal lives. The ills of this world are not physical but personal. Sin is personal and its most terrible consequences are personal. What the theologians called "salvation," and what we today are pleased to call "the good life," is not a thing of station or rank or possession; it is personal.

The conclusion of the whole matter seems to be that unless we can somehow keep alive in man this "foolish" something we call reverence or awe which bids him worship God and stand with bared head beside the love-bought gifts of God and men, we shall have severed civilization from its tap root and sentenced it to death. Instead, may I command to you "the wisdom of the foolish."

COMMUNION SERMON

• J. E. MOORE

MANY years ago a young man came out to California to find his fortune. After being here for some time and failing to secure a place for himself, he felt it his duty to release from her engagement the young woman he had left behind him. Not long after he had written to her, however, he received a little package. When he opened it he found in it a ring and on the inside of the

Text. "*This do in remembrance of Me.*"
Luke 22:19.

ring was engraved these words from the Book of Ruth, "Entreat me not to leave thee I beseech thee, for where thou goest I will go, where thou lodgest I will lodge. Thy people shall be my people and thy God, my God." With this ring this young woman not only sent to her lover this beautiful assurance of her undying love and loyalty; she also gave him a token of remembrance that through it she

might keep him ever mindful of their plighted troth.

I like to think that when Jesus instituted the sacrament of the bread and the wine, with the words, "This do in remembrance of me," it was in somewhat the same spirit. Indeed this is Jesus' token of remembrance by which he sought to keep alive in the minds and the hearts of his disciples the memory of his deathless love in all the depth and reach and utter devotion of it.

In giving to the disciples and through them to us this love token I am sure that there were at least five things Jesus had in mind.

In the first place Jesus wanted the disciples to remember Him for what He was in Himself. He knew how important it was that we should cherish for Him a grateful appreciation of what He means to us apart from any benefits which accrue to us from being His disciples. This is what Jesus was getting at in the incident of the woman who anointed Him with the costly ointment. All that the disciples could see in it was a waste of money which might have been given to the poor. Jesus saw deeper. The thing that redeems life from futility and misery and defeat is not money. It is love and sympathy and understanding and affection, pure and unadulterated by motives of self interest. The foundation of all true religion is that men should love God, not for what He gives them, but for what He is in Himself. "Hear ye, O Israel, thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind. This is the first and great commandment." This is what gives beauty to life, power to ideals, sincerity to character, strength to love. All philosophies of self interest become tawdry and cheap beside it. That we may love Christ for what He is in Himself. This is the first thing Jesus had in mind when He said, "This do in remembrance of Me."

In the second place Jesus wanted us to remember Him for His life. The life of Jesus was the expression of what He was. To remember Him we must remember what He did.

We need to remember the beauty and the purity and the nobility of His life. Our lives are the products of the influences which inspire us. Beauty and nobility of life are not created by cheap or small interests or by cynical attitudes which know no great admiration or worship. We need to remember the fidelity of Jesus' life—the staunch, rugged, unyielding loyalty of Him to the Truth. We need to remember the rejection and defeat and cross to which they led so that we will never deceive ourselves or fail to count the cost of discipleship or follow Him because we are looking for green pastures or still waters.

Some time ago a man and his wife, who

were visitors at Oberammergau went back stage just before the performance of the Passion Play. There was Anton Lang seated, going over his lines. Near him was the Cross. The wife suggested to her husband that if he would pick up the Cross she would take a photograph of him with it. To his surprise he found he could not lift it. With new respect he went over to Anton Lang and asked him why he used such a heavy Cross. The reply was significant. "I could not play my part unless I felt the weight of the Cross." That applies to us all. We need to remember the defeats of Jesus' life so that we will not fail to count the cost of discipleship but we also need to remember the triumphs of Jesus' life to which the defeats led so that we will never become discouraged or lose hope in pursuing the purposes He set before us.

Jesus wanted us to remember the tender compassion of His life and His gentle ministry to human need and the joy He found in it and the fruitfulness which issued from it. Let us remember the Life of Jesus.

In the third place when Jesus said, "This do in remembrance of Me," He meant that we were to remember the teachings of the Cross. "Ye are my friends," He once said, "if ye do the things which I command you." The trouble with us is that we have enshrined the cross in art. We have surrounded it with mystery and drama and ritual but we have not seen its implications for our life.

I will never forget reading in the paper about a woman accomplice of a certain gangster. She was shot by the police. They found that she was wearing a crucifix next to her heart. What was the Cross to her? It was a charm, a thing of magic, an ornament.

We need to get the Cross into our ethical and moral life. Men who take the sacrament and then go out to sell or drink intoxicating liquor; business men who take the sacrament and then go out to knife each other in trade or deceive the public; politicians who take the sacrament and then go out to capture power through crooked and corrupt practices; Christian men and women who take the Cross and then live selfish lives withholding help to needy friends and living in luxury when multitudes are starving, deny the fundamental meaning of this sacrament.

The meanings of the Cross must get into human relations. When the Duke of Wellington was once taking the communion a poor man kneeled down beside him. One of the vestrymen tried to draw him away. The Duke interferred, "Are we not all equal here?" he asked. Yes, but if we are all equal at the communion table, why are we not equal away from it?

The meanings of the Cross need to get into

business. I met an old friend recently. I asked him how he was getting along. He said his wife had lost her job. I asked him how that was. "Well," he said, "she had worked for twenty-two years for the Telephone Company. In another year or so she would have been entitled to a pension. They didn't want to pay it and so used an excuse to get her off the pay roll." I know this woman and have every reason to believe this true. I wondered just when the officials of this company had been to communion and just how much comprehension they had had of its meaning.

We need to practice it in our social life. A rich woman once complained to Carlyle about the treatment Jesus had received while here on earth. Carlyle replied that if Jesus should return to the world today as a rich and a popular man she would send out engraved invitations to all her friends but that if he came to the world as he did before—a poor man, championing the cause of right and of the downtrodden, she would treat him in exactly the same way he was treated before.

But what are the teachings of the Cross? They are: crucifying the sins of the flesh, loyalty to the great moral causes, vicarious living, human brotherhood, human values first in industry, forgiveness, love, tolerance, charity, peace and goodwill among men, a selfless Love for God and for all men as his children, the sacrifice of all for His cause and His Kingdom.

"This do in remembrance of me." Jesus wanted us to remember His death. "This is my body broken for you. This cup is my blood." Jesus wanted us to remember His death on the Cross because it meets the deepest need of our lives.

Everyone is agreed that humanity is sick. All sorts of diagnoses are being made. All sorts of panaceas are being proclaimed. The Scientists are sure that the trouble is ignorance of technical knowledge and that scientific knowledge can heal the world's hurt. The economists are sure that the trouble is in the field of distribution and exchange and only the right theory needs to be applied to set the world right. The politicians are sure that the right method of government is the cure that is needed. We need to go deeper than any of these views. The source of infection must be cleansed. That source of infection is sin in the human heart. Only Christ lifted up on the Cross can heal it.

Sin must be recognized not as weakness or ignorance or a mistake but wrong against God as well as ourselves and others. The power of a Divine, compelling, heart melting, soul-gripping, redeeming love is needed. In the death of Jesus on the Cross we see God suffering in and for man's sin. The penitent

prodigal hears there the call of the Father to return. He sees the sinfulness of his sin. His motives and desires are cleansed. His will to righteousness is made new. In Christ he becomes a new creature. This is not doctrine nor is it ancient history. It is a record of experience daily occurring in many lives.

Finally, when Jesus said, "This do in remembrance of me," He meant that He wanted us to remember our need of His fellowship. Jesus' words in these passages in which He compares His body to bread broken and eaten parallel His utterance on the occasion of the miracle of the loaves and fishes when He calls Himself explicitly "The bread of life." He meant that it is through Him that God communicates Himself to me. Through fellowship with Christ we feed on God. That is, men find God in Jesus. In Christ God is available. His death is God's eternal breaking of the bread of life and through faith and prayer, through actual fellowship with Christ, were receive it.

Someone has called sin the privation of God. But perhaps we should put it the other way. Privation of God is sin. It is spiritual starvation. It is depriving your soul of God which is its life. If a bird falls into the water it dies. If a fish is lifted into the air and kept there, it dies. God is the native environment of the soul.

We need the living bread and the purpose in taking this bread and eating it is not only to remind ourselves that new life came into the world when His body was broken, it is also to remind ourselves that we are dependent upon fellowship with Him for our spiritual life and that we are continuously so dependent.

Some things are essential—God's love, His fellowship, a repentance which cleanses because it is sincere, a forgiveness which removes guilt and restores happiness and self-respect because it comes from God, a will to righteousness, our own loving response, the stimulus of a sublime life, the recreating power of His resurrection, the salt of peace and faith and hope. It is all here in this living bread—Jesus Christ.

But we must remember our need of it. "This do in remembrance of Me."



JUNIOR PULPIT

"GOOD—BAD"

J. H. Ginter

Materials: Blocks upon which the words GOOD and BAD can be spelled. Must be sufficiently large for the audience to see and understand. Best material consists of a set of graduated blocks, which will fit one over the other, having eighth block as cover. If unable

to spell words with actual covering of blocks, paste on one face of blocks colored paper on which is printed one letter of the two words. Place blocks with cover on before audience to arouse curiosity. As blocks are uncovered to spell word GOOD address audience:

We have some blocks with which we are going to play. It seems we never get too old to play with blocks. Also all of us like to build things—we never get too old to do this either. With these blocks we are going to build—a word. You see by removing this first block we have under it another one on the side of which is the letter G. We will set it over here and there is another letter. We will place it beside the first and there is another. We will also place this one with the other two and there is the fourth letter. There you are—we have built a word. Who can tell what it is? That is right—the word is GOOD. My printing isn't so bad, is it?

Now from this word GOOD we are going to keep on building, playing that old game of using one word to make from it others. Let us see how many words we can build using the letters of the word GOOD. Who can name one? That is right—Dog is one; God is another; Go is the third; Do is the fourth (pause to give opportunity to think). Can't you think of any more? Well, I couldn't either. All I could get were these four words but what words they are. All very good words, necessary and useful. (Comment on words—God—how it stirs own imagination and what thoughts it arouses. Dog—the most friendly of all animals. One of man's best friends. Go—the word of direction. Do—the word of action. Do not comment too long or interest will be lost.)

No, we aren't finished yet. Look under this letter D of the word GOOD is another letter and under that one another and under that one a third until we have built a second word. Who can tell what these letters spell? That is right, they spell BAD. I am proud of my printing. Let us take the word BAD and do with it as we did with the word GOOD. What other words can we make using the three letters of BAD. Can't you think of any? DAB—certainly Dab is a word. Can you think of any others No. Neither could I. The only word we can get from BAD is DAB. Who can tell what Dab means? We usually use it to describe a person who strikes here and there, jumping from place to place, not sticking to a task very long, nor ever getting very far. Yet this is the only word we can get from BAD and it isn't a very good word, nor is it especially beautiful or useful.

Lesson—Just as from the word GOOD other words useful and good can be built so from Good boys and Girls useful and good charac-

ters can be built. They will be like Jesus—God-like; like the dog they will be friends of and to man; they will go higher and higher and do many worthwhile services. The Bad boy or girl will just dabble along in life not being very useful, getting into trouble, not going anywhere worthwhile or doing anything worthwhile. (This lesson may be drawn out further but care must be taken not to lose interest.)

In conclusion, Boys and Girls, just remember from the word GOOD other good and useful words can be built just as from good boys and girls good characters and useful works will come. From the word BAD but one other words can be built and that is Dab which tells what bad boys and girls do in life—just dab along without amounting to anything at all.

We will try to be good boys and girls, like Jesus, friendly, going higher and higher and doing many wonderful and worthwhile things for each other so that our world may be a GOOD world, won't we?

ANDROCLES AND THE LION

Frank Halliday Ferris, Ph. D.

Boys and girls, there is a lovely old story (which Mr. Bernard Shaw has made into a play) of a Greek slave named Androcles, who had run away from a cruel master and fled to the mountains. Seeking shelter there, he came upon a sick lion. A sharp, poisonous thorn had pierced his paw, the wound had festered, the poor creature lay feeble and almost dead. Androcles took pity upon him. He pulled out the thorn, washed and dressed the wound, nursing the helpless beast as best he could. At first the lion was suspicious, growled and showed his teeth whenever Androcles came near; but seeing what Androcles was trying to do, he let him do it and even licked his hand. When he was well again, he followed Androcles about like a huge, affectionate dog and would not leave him.

At length pursuers tracked Androcles to his mountain hiding-place, captured him and dragged him back to his master. They caught the lion too, and caged him. In that hard old pagan world, runaway slaves were punished with frightful cruelty to make an example of them and deter other slaves from trying to escape. Androcles was sentenced to be thrown to wild beasts in the amphitheater and torn to pieces for the entertainment of the populace.

The fateful day came when he was placed in the arena and several hungry animals were let loose upon him from their cages under the gallery. They rushed at their victim. But one of them, a great lion, reached him first, stood over him and kept the rest at bay. It was the lion whom he had befriended and who in that

dreadful moment had recognized him. When the spectators heard the story, their cruelty was put to shame. They set Androcles free and let him take this dumb friend with him.

There are many things we cannot do. There are many things we cannot be. But there is one thing we all can do: We can all be kind. We can heal instead of hurt. We can look for chances to pull the thorn from someone's wound. And as the Greek poet says, "Kindness begets kindness."

A great prophet looked forward to that longed-for day for which we Christians—yes, and the good people of other religious faiths as well—work and hope and pray: the day when kindness and goodness shall have their perfect way and strife and cruelty shall be no more. This is how he pictured it: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

LIFE'S MOSAIC

James A. Brimelow

The other day I was looking at the wall in one of the restaurants in the city of New York. It was very attractive to look upon, for it had been made out of thousands of little marble pieces, which had been put together by some

master hand, just making it as beautiful as a thing could be. As I stood there looking at it, it seemed that it began to speak to me, and this is what it said: "Once upon a time I was part of the great earth upon which you dwell. For generations I lay there, without anyone taking the least notice of me. But one day I felt that someone was looking at me, and began to say: If only I could remove you, I could make you into many a beautiful thing. And before I knew anything more I felt that some one had begun to probe me with a big round thing—and then a great noise was heard, and I became separated from the place where I had been for as long as I can ever remember. Then I was taken away, and was put into the midst of something which I cannot explain. There was a twirling—a grinding—a chiseling—and a smoothing, and then I heard a voice which said: It will do now. So I was brought here, and by the work of some master hand placed in my present position. And now I am a thing of beauty—and I hope always will be a joy forever."

And so I have been made beautiful, but what might not you and your young people become if only they will allow the Master Hand of God in Jesus Christ have control of your lives. He can take every unlikely bit of life, and out of it make the most wondrous creations of God. And so our thought this morning is:

"Let this mind be in you as was in Christ Jesus."

ILLUSTRATIONS

WILLIAM J. HART, D. D.

Washington's Thoroughness

Ecc. 9:10. "Throw yourself into any pursuit that may appeal to you." (Moffatt.)

In his diary for April 14, 1760, a most interesting instance occurs of Washington's thoroughness in agricultural experiments. He had a box made with ten compartments, and in each of them he placed a different mixture of soil. "In each of these divisions," he writes, "were planted three grains of wheat, three of oats, and as many of barley—all of equal distance in rows, and of equal depth . . . Two or three hours after sowing in this manner, and about an hour before sunset I watered them all equally alike with water that had been standing about two hours exposed to the sun." —The Rt. Rev. T. F. Davies, D. D., Bishop of Western Massachusetts, in "Sermons on George Washington."

America's Two Outstanding Presidents

Rev. 14:18. "Their works do follow them."

Of all the Presidents of the United States, there are two distinctly above the others; they are in a class by themselves. I do not need to name them; you know them as well as I do. Except in physical height and in character, no two men could have been more unlike. Washington was a tremendous swell, an aristocrat, a gentleman to his finger-tips, austere, often unapproachable, with a sufficient amount of money to support his appearance; Lincoln was an uneducated rail-splitter, uncouth, untidy, shambling, gangling, grotesque, chronically short of cash, who loved to swap stories with chance acquaintances. But just as these two men were the tallest of our Presidents, so in character these two were equally conspicuous.

Washington as a statesman had, for his inti-

mate associates, men of genius. He was out-classed in scholarship and subtle speculation by Jefferson, in grasp of constructive public finance by Hamilton, in power of invention and knowledge of the world by Franklin. But in politics Jefferson was a good deal of an opportunist, Hamilton could not control his passions, and Franklin sometimes had an eye for the main chance.

Why is it that these three men of genius looked up to Washington? Because his absolute incorruptibility was united with absolute unselfishness. The more power he had, the more was he devoted to his country.

Lincoln was not surrounded by men of genius; but he had in his Cabinet, men who were highly educated and who at first thought they were superior to him; they expected they could manage him. But the longer they lived with him, the more inferior they felt. He had a rock-like stability; a complete and untainted devotion to the cause he served. Mingled with those qualities was something that even Washington did not have—an almost divine pity for suffering humanity.—*William Lyon Phelps in The Delinuator*.

Why Washington Could Not Smile

Job 40:4. "I will lay mine hand upon my mouth."

Washington was not naturally austere. The apparent gravity of his manner the last 20 years of his life was due to faulty teeth. While President he suffered frequently from toothache. He had his teeth pulled and a plate was made for him by a silversmith. It fitted so imperfectly that he could barely close his lips—in fact, he could not laugh without the plate falling out of his mouth—and it was this that gave his mouth such severe lines. In his youth an easy repose rested on his lips, indicative of a love of mirth and gayety.—*Chelsa C. Sherlock in Ladies' Home Journal*.

Washington Was Kneeling!

Psa. 84:5. "Happy are they who, nerved by thee, set out on pilgrimage!" (Moffatt.)

A scene from the opening of the Continental Congress at Philadelphia in 1774. The officiating clergyman offered a prayer and we are indebted to John Adams for a description of the scene, in a letter to his wife some days later:

" . . . the extemporary prayer, filled the bosom of every man present." Irving adds, "Washington was knelling . . ." Washington was kneeling!

God can answer our petitions whether we be standing, walking, lying, sitting or kneeling. Yet somehow I like to read that Washington was kneeling. I have never read of a nation, or an individual, going to perdition on its

knees.—*Noel Porter, Arch Deacon of California, in a sermon on "The Religious Life of George Washington."*

Integrity of Washington

Isa. 55:4. "Behold, I have given him for a witness to the people, a leader and commander to the people."

John Morley tells us that William E. Gladstone sent a message saying that on the following morning he would worship in the Tabernacle and hear London's greatest preacher, Charles Spurgeon, preach. Mr. Spurgeon replied that he would be very happy to have him in his church and added the words, "While we believe in no man's infallibility it is restful to believe in one man's integrity." That is how we feel in regard to Washington.—*Dr. Hugh Thomson Kerr.*

Our Deathless Heritage

I Tim. 4:12. "Be thou and example."

"George Washington, Constitution Builder," was the subject of an address delivered by Benjamin N. Cardozo, who had just been elevated to the United States Supreme Court bench, as he spoke at the New York State ceremonies marking the 200th anniversary of the birth of Washington, in 1932, at Albany. The speaker's closing words were these:

What is deathless in our heritage is the faith and purpose that inspired it, a faith and purpose symbolized and made incarnate in the person of a man. Nothing can quench that. Not all the vagaries of the market nor the crash of economic values nor the discontent of the hapless nor all the hates and loves and rivalries of sects and groups and factions can rob us of that priceless boon. Here is an imperishable gift, this great effulgent figure standing far away at the daybreak of our history. Within the memory of men yet living it was said to a great statesman, "You have so lived and wrought as to keep alive the soul in England." Two hundred years ago today there was born in an English colony a man who did more than keep a soul alive. He so lived and wrought as to breathe into his country the soul that was his own.

May we keep it undefiled through all the years to come!

Washington Owed All to His Mother

Prov. 31:28. "Her children arise up, and call her blessed."

Discussing Nancy Byrd Turner's book, "The Mother of Washington," Allen Sinclair Will voiced these opinions:

Left a widow at 37, she reared her five children and performed the function of counselor to her two stepchildren with vigor and capacity.

In her lonely life, when they had grown up, her interests centered in her farm near Fredericksburg, Virginia, her garden and her own voiceless thoughts. She bore her lot with a calm dignity which no external circumstance could lessen.

Her husband, Parson Weems, recorded, was "a most amiable old gentleman," without other distinction. No one has disputed Weems on this point, at least. It is about as clear as anything can be, if a belief in hereditary characteristics be accepted, that Washington owed all to his mother, as he himself testified.—*New York Times Book Review*.

Election to the Presidency Made No Change

Prov. 17:17. "A friend is always a friend."
(Moffatt.)

In his work on "Lincoln," Emil Ludwig, refers to the time when Abraham Lincoln was about to leave his home in Illinois to assume the office of President of the United States in these words:

"In the afternoon before the departure, Lincoln came down to his law office to examine some papers. Then he threw himself on the sofa, and there was silence for a time.

"Billy, how long have we been together?"

"Over sixteen years."

"We've never had a cross word during all that time, have we?"

"No, indeed we have not."

"Lincoln then recalled some incidents of his early practice, gathered up a bundle of books and papers, and started to leave, but paused at the signboard which hung on its rusty hinges at the foot of the stairway.

"Billy, let it hang there undisturbed. Give our clients to understand that the election of a President makes no change in the firm of Lincoln and Herndon. If I live, I'm coming back some time, and then we'll go right on practicing law as if nothing had ever happened."

"... That evening, at the hotel office, Lincoln himself wrote the labels for his trunks: 'A. Lincoln, White House, Washington, D. C.' Then he roped the trunks with his own hands."

Where Lincoln Got It

I. Cor. 12:28. "Governments."

We have seen the crowd at the cross, and there are certain things a man learns from such a survey.

First, democracy is utterly unsafe without external authority. And the authority for the government of democracy which will give democracy the full realization of its glory is not found within democracy.

"We believe in democracy," you say.

What do you mean by it?

"We mean government of the people, by the people, and for the people."

Where did you get that nonsense?

"You must not call that nonsense! Abraham Lincoln said that."

He never did!

"But we have learned his Gettysburg address."

But why do you quote only that little bit out of it? He was quoting when he said that, showing how great a man he was. How many of you know where he got the quotation from? What did he say? Now listen! Among other things he said:

"We here highly resolve that these dead shall not have died in vain, that this nation shall have a new birth of freedom, and that government of the people, by the people, and for the people shall not perish from the earth." Listen again: "That this nation *under God* shall have a new birth of freedom. Government of, by, and for the people, under God.

Do you know where he got that from? As a matter of fact, Robespierre used the same words, but they were not original with him. Go to one of your libraries, get a copy of the first translation of this Bible into the English tongue, Wycliffe's translation, and read his introduction! There in the course of it you will find that he said:

"The Bible shall make possible a government of people, by people, for people."

That is where Abraham Lincoln got it!

That is an eternal thing, coming up out of the essence of life. A government of, by, for people is right under God in the light of the revelation you get in this literature. Democracy apart from control, humanity, is so big a thing that it cannot manage itself. Who can? Kings? No. Emperors? No. Presidents? No. Senates? No. Well, who can? God!—G. Campbell Morgan in *Record of Christian Work*.

"Think of Me—President!"

Luke 14:11. "He who humbles himself will be uplifted." (Weymouth.)

On a summer's eve during the debates with Douglas, Lincoln was waiting with Villard at a station. A thunderstorm came up and the two

Enclose a Stamp

Luke 24:8. "Remembered his words."

At a lodge in Philadelphia, a score or more years ago, a group of very old veterans were telling stories about Lincoln. "My wife collected autographs," said one. "She wrote Lincoln for a sentiment and she got in reply a note which ran: 'Dear Madam: When you ask from a stranger that which is of interest only to yourself always enclose a stamp. There's your sentiment, and here's your autograph. A. Lincoln.'"—*Washington Star*.

fled into an empty freight car and squatted down in the dark. In these primitive surroundings, without light, without chairs, Lincoln's thoughts roamed back for twenty years and more, and compared today with yesterday.

Soliloquizing, he said that when he had been a country store clerk at New Salem high highest ambition had been to get into the state legislature. "Since then," he went on, laughing, "of course I have grown some. But as to running for senator, my friends got me into it.

"Now, to be sure, I am convinced that I am good enough for it; but in spite of it all, I am saying to myself every day: 'It is too big a thing for you; you will never get it.' Mary (Mrs. Lincoln) insists, however, that I am going to be senator and president of the United States, too!"

As he squatted there on the floor, hugging his knees, he shook with laughter at the thought, and said:

"Just think of such a sucker as me being president."—*Emil Ludwig in Hearst's International Cosmopolitan.*

Musical Contraband

Eph. 5:19. "Sing and offer praise in your hearts." (Weymouth.)

When news of Appomattox came to the capitol the crowd surged to the White House and began calling for the President with shouts of "Speech! Speech!" Lincoln raised his hand to still the crowd and said: "My friends, you want a speech, but I cannot make one at this time. I must take time to think. Undue importance might be given to what I should say. There is one thing I will do, however. You have a band with you. There is one piece of music I have always liked. Heretofore it has not seemed the proper thing to use it in the North; but now, by virtue of my prerogative as President and Commander-in-Chief of the Army and Navy, I declare it contraband of war and our lawful prize. I ask the band to play *Dixie*." The crowd went wild, and for probably the first time the tune of *Dixie* was greeted with cheers from Union throats.—*Robert W. McBride, in the Reader's Digest.*

Lincoln on Property

I Cor. 4:12. "And labor, working with our own hands."

In view of the current loose thinking on wealth, it might help to reconsider these words of Abraham Lincoln, spoken on March 21, 1864: "Property is the fruit of labor; property is desirable; it is a positive good in the world. That some should be rich shows that others may become rich, and hence is just encouragement to industry and enterprise. Let not him

who is houseless pull down the house of another, but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built."—*W. W. Mount, Summit, N. J., The New York Times.*

Pulled the Fog Bell Forty-Eight Hours

Enormous physical strain was endured with stoicism by Thomas L. Chase, sturdy son of Massachusetts, for the sake of preserving human life from possible disaster.

He was the keeper of the Long Point light which guards the entrance to the harbor at Provincetown. But the mechanism that operates the half-ton fog bell failed during a dense fog. Chase was equal to the occasion, and took his place beside the bell. With a watch in one hand and the bell cord in the other, twice a minute, for forty-eight hours, he pulled the cord. The needed warning was thus given to mariners.

Loss of life might have resulted in those days in 1933 if the keeper had failed in the emergency. But he did not fail, even though he endured much.

When the fog lifted he was sore in body and weary in mind. But he spoke of his self-appointed task with modesty, and called it "a bit of hard work that caused him to use plenty of liniment on his lamed arms."

"Peace has its heroes still," said a newspaper editor when speaking of this heroic act, "no less renowned than those of war."

She Landed the Fish!

Phil. 3:13. "This one thing I do."

We were having a family fishing party out on the Gulf Stream; and the young woman who types these words was along. A most satisfactory and entertaining companion she was; for when she hooked a big fish, she became vocal, exclamatory and excited: "Oh, I've got one! What shall I do?" and so on throughout the long battle; for she had caught the biggest fish of the day.

In her excitement, she rose from her chair, which the captain quietly removed to make room for her to maneuver. Then, without looking around, she sat down—on the deck! But still she kept on reeling in.

Incidentally, she preached a sermon upon sticking to the task in hand, despite misadventures.—*Dr. W. T. Ellis.*

America and the Sabbath

Ex. 20:8. "Remember the sabbath day, to keep it holy."

Uncle Sam, take him by and large, remembers the Sabbath Day to keep it holy, and

Isaiah 58:13, 14 works out true. Our great cities are quiet and calm. Not a single great store is opened. At Marshall Field and Company, in Chicago, the famous show windows have curtains all down. Our future as a nation depends upon our keeping Sunday.—*William H. Ridgway, in The Sunday School Times.*

CHURCH AND SOCIETY

• J. J. PHELAN

Cooperative Community

Luke 4:18. "The Spirit of the Lord is upon me . . . preach gospel to poor."

Would Washington and Lincoln recognize America today? Is this the same land of liberty, freedom, individual initiative and respect for law and order—principles to which they gave an unsullied devotion? Our hope is in God and in Christian Citizenship and Patriotism, rather than in ward-heeler and gay promising politicians. The Church has a task indeed! Can she knit together the raveled spots in our entire social fabric; restore faith and confidence in God, one another and our country; lift up the victims who have fallen "among thieves?" Can we build up moral, mental and physical reserves; heal the scars of a war-cursed world; carry on in our daily work with unabated zeal and enthusiasm, and still keep that spiritual insight and touch that knows good from evil? The "*spirit of the Lord*" motivated Jesus, rather than any philosophical theorem, syllogism or even theological dogma.

Personalized Community

Luke 10:33. "He brought him to an inn, and cared for him."

What has become of the *individual* these days? We have charity by proxy, relief in the mass, one intangible (and largely impersonal) group planning and serving another intangible group. In the meantime, the individual is lost in the maze. The *mass* or *lump* treatment of human beings was hardly the Jesus way. And this applies to all social and religious work. The church originally did her own charity and relief work, and did not confine it solely to her own members. The personal touch, the personal prayer and word of cheer is fully as vital to the health of the soul and spirit as the grocery order for "House Number Zero on Zero Street."

Responsible Community

Heb. 13:7. "Do not forget your former leaders."

Washington and Lincoln had the community

mind or society-at-large interest. Government and Citizenship, to them, was a joint-partnership, a joint-ownership and a joint-responsibility trust! Citizenship implies that every member of a state, or inhabitant of a city, town or village, who enjoys the privileges and protection of government—must in turn assume its responsibilities. Until, of late, the individual was always expected to do *far more* in the protection and support of his government than he expected his government to do for him. The cart is now before the horse, while the cart is your Uncle Sam's taxpayer (We, Us and Company).

Human Rights Community

Heb. 13:3. "Remember those who are ill-treated."

Unlike so many leaders, Lincoln's name wears well. He had character, of course, but he also possessed a great principle which also possessed him, namely, the supremacy of human rights above property rights. Others too have advocated it, but usually to extremes. Lincoln was always strong in humanitarian issues and principles. We see him advocating an improvement in the economic status of labor—he said, "Workingmen are the basis of all government." In international affairs, he advocated arbitration. His best judgment was against militarism—he never hesitated to tell Congress that the Mexican War was unjustly begun. As early as 1836 he had a Woman's Suffrage plank in his platform. He signed the Homestead Act of 1862, by which Government gave homes to heads of families. The "freedom of the slave," to him, meant "freedom" from slave labor conditions.

Open-Minded Community

Ephes. 4:31. "Give up bitterness, rage, anger, abusive talk."

Are you a positive or negative unit? Your answer will be seen in your mental and spiritual attitude toward all truth, whether *natural, revealed, scientific or empirical* truth. Iconoclasts, de-bunkers, muck-rakers and destructive critics should take a month off (February is a good time) and overhaul their *generator*. It is truly amazing how quiet and non-demonstrative these critics were during the Golden Age, and other "go-getting" days (the early '20's, for instance). It takes a "new creature" to make a "new world" and transcend this old world, and that is always a *positive and painful* process. A weak defense mechanism always squeaks the loudest. It is not art to ape the hysterical shriek of a torpid liver. A Christian is never an apotheosis of the Simian.

TEST YOUR KNOWLEDGE

of these ESSENTIALS with a few simple questions

Can you tell *what is wrong* in the following:

dep't. Where shall I take it to?
 10 per cent John and myself are done
 Gen. Johnson A hot cup of coffee is stimulating
 He looks good There is a young man and an old lady in the
 I haven't but one room
 New York is larger than any city in the
 country

You should answer those quickly and easily. But are you absolutely confident you are right? Check against the correct answers elsewhere on this page.*

It is surprising how uncertain we are. And yet, how important it is to speak and to write correctly! Precise, unaffected expression is a vital factor in success. People who habitually make errors in their expression get themselves not only misunderstood but disregarded. Often we make mistakes because we are not quite sure—and don't know how to check on ourselves. Now at last we have a book that serves as a first aid kit in expressional emergencies:

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* CORRECT ANSWERS:

dep't.—ten per cent or 10%—General Johnson or Gen. Hugh Johnson—He looks well—I have but one—Where shall I take it?—John and I are done—A cup of hot coffee, etc.—There are a young man and an old lady, etc.—New York is larger than any other city, etc.

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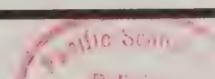
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Neighborly Community

Ephes. 4:16. "Under his control . . . adjusted and united."

We are jostled together in trade, transportation, recreation and social intercourse, but are we "adjusted and united" in life's great art—Living Together? Social living is dependent upon social principles and here they are: the spirit of tolerance and non-retaliation; good listening and intelligent communication of ideas; the square deal or good sportsmanship; delayed judgment with reasonable compromise; elimination of selfishness and perpetual practice of good-will. If you want the kingdom, give God and Christ a chance in the process. Simple yet never trite.

Clique-less Community

Rom. 3:18. "No reverence for God."

All snobbery is divided into five parts, and is not confined to sex, race, color or creed. 1. The *financial-social snob*. Two-in-one as money often implies social position. Over-conspicuous clothes, latest model cars, cringing servants, ultra-decorated home heavy drinking and light thinking are the sign-posts here. 2. The *intellectual snob* (often a misnomer). A few rare books and artistic finds, *objects d'art* with an overstock of superiority-complex airs and talk, *don't-yer-naw?* 3. The *religious snob*. Ephraim, or "half-baked" Christians, we'll call them. Bible "wise," but only a *little* Bible. Great powers on Church Boards of Promotion and Control. 4. The *political snob*. Glad-handers and "pleased-to-meet-you-O-so-much" hobnobbers. Especially strong in "drives" for money and votes. 5. The *race and family*

superiority snob. A real dangerous type, promoters of mistrust, suspicion and wars. Limited knowledge of history and Christian brotherhood.

God-Present Community

Job 23:8. "He is not there."

The centenary of Mark Twain brings this story to light: A letter was sent him. It ended with the words: "God be with you, for I cannot. Yours, B. H. Ticknor." Mr. Clemens returned the note, but first wrote these words at the bottom: "Dear Ticknor: He didn't come. It has been a great disappointment to the entire family. Hereafter, appoint a party we can depend upon. Yours, Mark." Just so, a whole lot of us feel grieved and hurt, when we fail in the attempt to wheedle, coddle or get God on the "dotted line." There are some house-parties where He refuses to leave even a calling card.

Trustworthy Community

Heb. 10:23. "For He is faithful that promised."

What a good thing it would be, if this year finds us making fewer promises and treating them more seriously. Remember the great number, we made to ourselves and others in 1935? Marriage vows, Church Covenants and Membership Pledges, Gentlemen's Agreements and Community Obligations—don't they mean anything? Or is it true that "promises like pie-crusts are made to be broken?" Shakespeare speaks of those who *doubly* deceive us with broken promises: "That keep the word of promise to our ear—and break it to our hope."

BOOK REVIEWS

I. J. SWANSON, D. D.

THE BIBLE IN OUR DAY, A SYMPOSIUM

Published by the Oxford University Press for the American Bible Society in commemoration of the 400 years of the printed English Bible. 184 pp. \$1.00.

The book is intended for the use of pastors in their observance of Universal Bible Sunday. It is a brief, unpretentious, but noble, tribute to a few of some of the great values of the Holy Bible. The writers are all outstanding; their themes are interpretative of the Book, and are spiritually enriching. The themes are: Coverdale Speaks, by Dr. Wishart, president of the College of Wooster; Searching the Scriptures, by Dr. Charles E. Jefferson; One Book for All People, by Dr. J. I. Vance, Nashville, Tenn.; Rejoicing in Hope, by Dr. Beaven, president of Colgate-Rochester Divinity School; Life in the Light of the Bible, by Dr. W. R. Bouré, Grace Church, New York City; Across the Barriers of Language, by Dr. Wentz, Prof. of Church History, Lutheran Theological Seminary, Gettysburg, Pa.; and For Such an Age as This, by Dr. Lynn Harold Hough, Dean, Drew Seminary.

THE BEATITUDES IN THE MODERN WORLD

By Morgan Watcyn-Williams, M. C., B. A. The Round Table Press, Inc. 136 pp. \$1.50.

This is a book of insight, point and power. It makes direct application of the Beatitudes to the life of our day—social, economic and spiritual. The book is brilliantly written. It abounds in fresh illustrations from modern literature and social living. For example, the beatitude, "Blessed are ye poor": Mr. Williams interprets it as referring to an economic condition; "Blessed are they who are not possessed by their possessions." He adds, "we have been too long content with an industrial and commercial order built upon fierce competition, in which the weakest go to the wall, and the poor face brutalizing poverty." Quoting from Vachel's Quinneys, he approves, "There is something peculiarly base and ignoble about the rich; money breeds a sort of gangrened insensitiveness. Jesus knew." "Jesus never blessed poverty, preached as a virtue by those who have no experience of it, and borne as an intolerable burden by those who have. His blessing is upon

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THE EPISTLE SELECTIONS OF THE ANCIENT CHURCH

By R. C. H. Lenski. A series of Epistle texts for the entire Church Year. Lutheran Book Concern, Columbus, Ohio. 932 pp. \$4.50.

This is a scholarly, exegetical, expository, and homiletical treatment of the Epistle selections for the Church Year. It is designed especially for Lutheran ministers. Dr. Lenski adds an independent translation of the Greek text, without grammatical references. He points out that his translation (as is true of them all) is more or less a piece of interpretation. This book will improve the preaching of every minister who studies it diligently.

PAUL'S SECRET OF POWER

By Rollin H. Walker, Professor of the English Bible, Ohio Wesleyan University. Abingdon. 181 pp. \$1.00.

For the past thirty-five years, Dr. Walker has been teaching the English Bible to successive classes in the O. W. U. He excels in interpreting the message, example, spirit and mission of Jesus. This new book of his deals with Paul. The main thought of the book is that whatever one may think of Paul's way of stating his theological ideas, one thing is certain, he has discovered a technique for self-mastery and a source of inexhaustible vitality. And this secret is valid for all times and all temperaments. Out of the chapters of this book, we think the following four the most illuminating and dynamic, namely, Power through responding to the Divine revelation, Power through a great conception of Christ, Power through union with the brotherhood, and Power through prayer. Professor Walker adds 18 pp. of questions for study and discussion. A great little book.

THE MIND OF PAUL

By Irwin Edman, Professor of Columbia University. Holt. 187 pp. \$1.75.

The 1935 Schermerhorn lectures at Columbia University. This book is not a narrative of Paul, the missionary, but an interpretation of the mind of Paul. Apart from Jesus, Paul of Tarsus is the greatest figure in Christian history. Without Paul, Edman affirms, "there might have been no Christianity, and that without Christianity, Europe of the past two thousand years would have been incontestably and inconceivably different." This book is "an essay in critical interpretation" of Paul's mind as revealed in his personal history and writings: of Paul, the Jew, the Greek, the mystic, and the great follower of Christ. Edman paints a colorful and realistic portrait of Paul—the thinker with a mind of surpassing value for interpreting Christ. "Judaism gave Paul a history and a meaning to read into the awareness 'that Christ lives in me.' It gave to him, too, the God to whom Jesus was subject as all things in turn were subject to Christ. Greece and the Orient gave him the form of the mystery which was, in rivalry with not dissimilar mysteries, to win the Gentile world." Paul "lives as one of the spokesmen of the religious imagination, speaking with the tongues of men and angels of that Spirit by whom he was saved, of Spirit in a living and loving identity with which alone any man might be saved." This book is a keen analysis of Paul's mind and spirit and unique influence. It is an intellectual and spiritual masterpiece.

A MAN IN CHRIST

By James S. Stewart, M. A., B. D., joint editor of Schleiermacher's "The Christian Faith." Cunningham Lectures for 1935. Harpers. 332 pp. \$2.50.

Dr. John A. Hutton, editor of "The British Weekly," commends this book. He characterizes it as "the firm, coordinated, progressive, convincing, inevitable account which Mr. Stewart gives of this unique servant and minister of Christ. With this volume he takes his place easily and without controversy amongst the authoritative expositors of the N. T." This is a penetrating study of Paul's mind and personality; his thorough understanding of the O. T. and Judaism; his insight into the mystery religions; and his devotion, and interpretation of the divine Christ and his mission of full redemption to all mankind. Paul had a burning enthusiasm for Christ and of His teaching of a complete and final Gospel for the world. As to Paul and Paulinism, Mr. Stewart says, "systems, dogmatisms, Paulinisms

have no more unity than the shifting sands; but Paul's Gospel, spoken and written, stands on solid rock. And that Rock is Christ." The chapter headings are: Paul or Paulinism? Heritage and Environment, Disillusionment and Discovery, Mysticism and Morality, Reconciliation and Justification, and, Historical Jesus and Exalted Christ. A keen analysis of Paul's teaching and a sound and illuminating exposition of "his gospel"—which was first Christ's. Stewart has stepped up to, and has taken his place among, the first rank of interpreters of Paul.

ADVENTURE FOR HAPPINESS

By S. Parkes Cadman. Macmillan. 312 pp. \$1.90.

This is a message for a time like this, by one of America's great preachers. The long-continued depressions—now happily beginning to pass—have made many pessimistic, and have broken down some nervously. Dr. Cadman knows this situation, takes it seriously, but believes, and points out in this book, that happiness is still attainable. He points out how one may find serenity of both mind and spirit amid life's storms—from books, music, work and wages, social service, friendship and religion. The message of Jesus, Dr. Cadman reminds us, is in part that our "joy may be full." This is not Pollyanna advice, but many and Christian counsel on how to secure happiness. From his long and successful experience in the ministry (he is now in his thirty-fifth year of service in a great Brooklyn church) and from his wide reading and personal contacts, he brings this vital message on how to find and maintain happiness.

WITH HONOR

By Charles H. Heimsath. Harpers. 111 pp. \$1.00.

The 40th volume in this Harpers Monthly Pulpit. The author is one of the leading younger preachers of the Northern Baptist Convention. He is at present pastor of the prominent First Baptist Church, Evanston, Ill. He is evidently a man of wide reading, and of sympathy with youth and other adventuring spirits. His messages are for the times; but his outlook and uplook are towards the eternities. Manly, strong, Christian preaching.

THE MINISTER'S ANNUAL (1936)

Compiled and Edited by Joseph McCray Ramsey, Editor of *The Expositor* and *The Homiletic Review*. Volume Eight.

Mr. Ramsey has a genius for this type of work, as well as for editing the leading magazine for ministers—*The Expositor*. 576 pp. The Annual contains everything for the minister's work as preacher and S. S. teacher; orders of worship; International Sunday School lesson treatment; offertory sentences and prayers; anthems for choir and organ; illustrations; sermons for the year, for special days, and for the Church year, for young people and children, etc. It is complete. It is thoroughly indexed. Its material is original. It comes from leading and highly successful ministers. It will inspire every preacher who uses it, to preach interesting and effective messages of helpful and sound guidance, faith-building, and urgency to share in the service of Christ and the Church. Leading ministers in conspicuous churches and men also in average and small churches—men who are effective in their work, join in commending this Annual as the best published. The Minister's Annual is rendering an outstanding service to American preachers.

PRAYERS FOR THE CHRISTIAN YEAR

By Millar Patrick, D. D., Convenor of the Editorial Committee of the Church of Scotland on prayers for the Christian Year. Oxford University Press. 111 pp. \$1.50.

These prayers are intended for the use of ministers in making their own preparation for leading their people's worship. They are written in beautiful, noble and elevated language, and breathe the spirit of devotion.

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These stories have been told to the children of the author's congregation. They found them of deep interest. Much of the growth of his church is due to interest awakened among adults as well as the children. The stories, numbering over sixty, are classified under the following headings: Story Talks Illustrated from Everyday Objects (8); How? What? Why? (8); Story Talks from the Lives of Interesting People (Albert Schweitzer, John F. Oberlin, Aristotle, Benjamin Franklin, Giacomo Robusti, Coronada, Giovanni Bellini, Giotto Di Bondone, Phillips Brooks, and Wilfred Grenfell) (10); Story Talks for Special Days of the Church Year (13); Story Talks for Everyday Life (10); Story Talks from the Lives of Our Pets (6); and Short Talks That Are Different (8).

MAKERS OF CHRISTIANITY, FROM ALFRED THE GREAT TO SCHLEIERMACHER

By John T. McNeill, Professor in the Divinity School, University of Chicago. Holt. 277 pp. \$2.00.

This is the second volume in this series. It outlines and characterizes the main Christian leaders and movements of ten centuries. Dr. McNeill interprets history through biography. He views Christianity in those ten centuries, in the light of its leaders and their service and their associates, and the vital movements they led. It is a fascinating and illuminating method of presenting history. It does not deal much with dry dates and small details, but gives a colorful panorama of the outstanding persons and great movements of the period. The chapter headings are: Leaders Out of Chaos—Alfred the Great, etc.; Apostles of Monastic Piety, Bernard of Clairvaux, etc.; Papal Rulers of the West, Hildebrand, etc.; Brothers and Sisters of the Poor, Francis of Assisi, etc.; The Glorious Company of the Teachers, Thomas Aquinas, etc.; The Noble Army of the Heretics, John Wyclif, etc.; The Godly Fellowship

of the Reformers, Luther, Calvin, etc.; Pathfinders of Liberal Christianity, Socinus, etc.; Inspires of Modern Piety, Loyola, Wesley, Schleiermacher.

REALISTIC PACIFISM

By Leyton Richards. Willett, Clark & Co. 258 pp. \$2.00. Mr. Richards is the able successor of the celebrated Dr. R. W. Dale, pastor of Carr's Lane Chapel, Birmingham, Eng. Mr. Richards has suffered for his faith in, and practice of, pacifism. He is not, however, a sentimentalist, but a realist, in his views. He is a hard-headed advocate of peace. He believes that pacifism can be achieved without waiting for the abolition of capitalism, or by waiting for Socialism or Marxism which attribute war entirely to economic causes. Nor does Mr. Richards believe in non-resistance entirely to evil. He holds that there is need for an international police force. He urges that all who are opposed for any reason to war should combine at once against war. In his opinion, such a combination, propagandizing for peace and resistance to war would soon find a substitute for war. Mr. Richards' book is constructive and practical. It ought to have a wide reading, especially by ministers and other believers in peace between nations.

THE COMMAND OF WORDS

By S. Stephenson Smith, Associate Professor in the English Department, University of Oregon. He is a former Rhodes Scholar at Oxford, and received from that world-renowned university his B. Litt. degree. 564 pp. \$3.50.

Every minister should have a reasonable "command of words," this book will show him how to attain it. This book is not a doctrinaire, dull, pedantic treatise on words and their meaning and how to use them effectively, but a sparkling discussion of their use, their charm, their power to convince, to enlighten and to move men to action. Contents: A Ready, Wide and Sure Vocabulary; Time-Honored Modes of Building Vocabulary; The Use of the Dictionary; Word-Families and Word-Building; Word Meanings—Past and Present; The Fine Shades of Meaning: Synonyms; Words Under Suspicion—Slang and Jargon; Special and Technical Vocabulary; The Art of Conservation; The After-Dinner Touch, and When to Write as You Talk.

FEBRUARY PRAYER MEETINGS

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I. A Bible Meeting

Songs: "Lamp of My Feet," "Standing on the Promises," "Wonderful Words of Life," "Tell Me the Old, Old Story," "More About Jesus."

Prayers: That we may read and follow our Bibles. Prayer-song, "Break Thou the Bread of Life."

Bible reading: Responsively by two men, Ps. 119:105-112.

An acrostic: (Use blackboard or chart).

B—egin early to read it.

I—nterest yourself in it.

B—ring your conscience to it. Compare your life with it.

L—et it guide your life.

E—ver be faithful to it.

Bible stories: The king who loved the Bible, by a man who has studied. II Chron. 34:10-33.

The king who destroyed a part of the Bible and his punishment, by one who has studied Jer. 36:20-32.

General participation: Ask each person to quote his favorite passage of the Bible.

Quotation: (By Robert E. Speer)

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When the outlook is discouraging, men need its confidence.

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•

II. Love—A "Hearty" Meeting

Decorate with hearts.

Songs: "O Love That Wilt Not Let Me Go," "Love Lifted Me," "Blest Be the Tie That Binds," "When Love Shines In." Special song, "Do You Know the World Is Dying for a Little Bit of Love?"

Bible readings: Four, by four persons:

1. John 3:16.
2. John 16:13.
3. Rom. 8:35-39.
4. I Cor. 13:4-8.

Two love stories: Naomi and Ruth—based on Ruth 1:1-22. David and Jonathan—based on I Sam. 18:1-4; I Sam. 20:35-42; I Sam. 23:15-18.

Talk: Four rules for getting and keeping friends:

1. Be friendly.
2. Give real friendship and you will receive it.
3. Never betray confidences.
4. Stand by your friends—be loyal to them.

Use "Blest Be the Tie" preceding benediction, and let all join hands making the unbroken chain about the room for that song and follow it with the Mizpah benediction.

III. "Lives of Great Men All Remind Us"

Decorate with flags and pictures of Washington, Lincoln, and Longfellow.

Songs for the meeting: "I Would Be True," "America," "His Way with Thee," "I'll Go Where You Want Me to Go," "Faith of Our Fathers."

Feature the meeting by having high school pupils bring brief biographies of the three great men. Also use a reading by or about each one. For Longfellow, passages from "The Psalm of Life" would be familiar and well-loved. In the Lincoln part of the meeting the poem, "Lincoln," by Nancy Byrd Turner is suggested; and for the Washington section of the evening, perhaps we had better print a brief reading for someone to use from Van Dyke's "Essays on Application":

"George Washington is the incarnation of the spirit of 1776, and the conclusive answer to all the calumniators of the Revolution. No wild fanatic, no reckless socialist or anarchist, but a sober, sane, God-fearing, liberty-loving gentleman, who prized uprightness as the highest honor, and law as the bulwark of freedom, and peace as the greatest blessing, and was willing to live and die to defend them. He had his enemies who accused him of being an aristocrat, a conservative, a friend of the very England he was fighting, and who would have defamed and cast him down if they could. But the men of the revolution held him up, because he was in their hearts, their hope and their ideal."

Prayers: First, a petition that we may be proud of those who came before us and who had a part in making and crystallizing our ideals.

Second: A prayer that we may be good Americans today.

IV. Questions on the Commission

Begin the meeting with the concert repetition of the commission.

Songs: "I Love to Tell the Story," "The Kingdom Is Coming," "Send the Light," "Win the One Next to You."

Round-table discussion: Use the following questions:

1. Which command is more important, the command to confess Christ, or the command to make disciples?
2. If a man says he believes in the command to confess Christ, yet fails to confess him, what sort of obedience is he rendering?
3. If we say we believe in the missionary command and yet do no missionary work, what is your opinion of our obedience?

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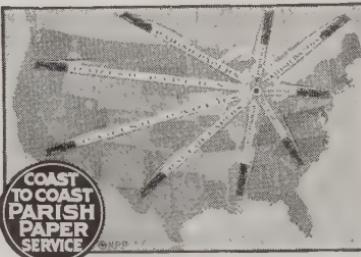
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4. Is it possible for a person to believe in the command to confess Christ and yet reject the commission?

5. If the people at Jerusalem had waited until all the inhabitants of Jerusalem were Christians before they went out to evangelize, how long would they have waited to go out?

6. If the church at Jerusalem had waited until they built and paid for an adequate building, until they had no debts to meet, and no poor to feed before becoming missionary, when would they have begun to obey the commission?

7. What do you think of the anti-missionary excuse that we will give to missions when the church can afford it?

8. What place must missions have on the program of the church if we are to please Christ with our program?

Prayers: A series of prayers for the various missionaries.

•

POOR SEMINARY

(Continued from page 65)

their private worship had been more meaningful since conferences with him. Perhaps the reason such help is not more universally given is that the seminaries assume—and not without justification—that students for the ministry have already worked out such problems long before entering the theological schools.

III. Corporate Worship

There is a felt need on the part of students for a satisfactory experience of corporate worship. Some students are deprived of such an experience because of the time at which services of public worship are conducted. This is especially true of those students in the larger seminaries who live out on their fields of labor. The problem is much simpler for the smaller schools where practically the whole seminary family is housed in a single building or in a compact group of buildings. But in the larger schools, with their scattered student bodies, many students are at present being deprived of a satisfactory experience of public worship because of the time at which the service is held.

For others the lack of such an experience is due to poor physical equipment. There are wide individual differences among students as to their reactions to physical surroundings in worship, but many of them state that they find it difficult to worship in a room that is used for assemblies and classes, the architecture of which is that of the lecture hall rather than of the chapel. Let no one think, however, that the

seminary can solve this problem merely by going in for Gothic; for while many students, because of training and temperament, need churchly edifices, with others such structures, together with the ritualistic element in worship, are hindrances rather than helps. Students need, because of their wide individual differences in both temperament and training, a variety of ways through which to express their corporate religious life. Especially in the larger seminaries, with their cosmopolitan student bodies, no one type of service will suffice. The danger confronting these schools is that they will try to find a happy medium, so far as the form of service is concerned, with the result that the service will be helpful to none.

Theological students need public worship that is related to life. The corporate worship of the seminary should grow out of the life of the students, expressing their hopes and aspirations, and reflecting their problems. It should also feed back into their life, helping to remake their personal and communal life more Christian and contributing to their religious development. This necessitates public worship that is something different from the classroom. If the chapel is only a reflection on a larger scale of the classroom, it is, in the opinion of many students, something less than worship. The students need somewhere in their seminary life to know their professors as fellow Christians who have a faith in religion and an experience of religion to share.

Conclusion

The more one considers such problems as these the more he is tempted to exclaim: "Alas! the poor seminary." Yet in the light of all these problems it is evident that mere pity, either for the student or for the seminary, will not suffice. Nor will separate efforts at solution be adequate. The student must not be left to go it alone, else he will miss the rich resources of spiritual development that are potentially available in the schools. The seminary cannot do it for him, for learning, even on the graduate level, is essentially an active process. Student and school must work together on the common problem of developing a more adequate personal and communal religious life, the school opening up resources and making available guidance, the student engaging in those activities and assuming those responsibilities that make for growth.

Finally, I want to suggest to the thousands of Protestant clergymen of all faiths, who, more than any other group, create attitudes toward the institutions that train ministers, that what the seminaries need least of all right now is destructive criticism. Many deficiencies have been brought to light. These ought to be

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faced. I am not inferring that they ought to be concealed. No one who has read what I have written in the published study would accuse me of trying to silence criticism about the seminaries. But to dwell upon failures alone is to produce a defeatist psychology. The seminaries need criticism, but constructive criticism. As I review mentally all that has come to light about the religious needs of theological students and the provisions for meeting those needs in the classroom and on the campus I am convinced that there *is* a way to provide more adequately for the development of a religious experience in the lives of those who are themselves to become the religious leaders of tomorrow. The seminaries will find that way.

IF WASHINGTON CAME BACK

(Continued from page 60)

The certainty of the citizen that he has simple but important liberties should not be shaken by the sophistries of any judicial hierarchy. This is not contempt for courts, but it is the respect of the people for the infallibility of their own insights and the reliability of their own reasonings as to what their simple, intrinsic rights are. These were not surrendered by the fathers of this nation to presidents, legislators, or even to judges, nor should they ever be surrendered to them by their descendants.

Jefferson said, "The general spread of the light of science has already laid open to *every* view the palpable truth, that the mass of mankind has not been born with saddles on their backs, nor a favored few booted and spurred, ready to ride them legitimately, by the grace of God."

The Transfer of Powers to the Executive from the Legislative Department

The legislative department made large transfers of power to the Executive department. They rejected with reckless thoroughness and thorough recklessness the counsel of Washington as to the necessity of keeping the powers of each department where the constitution put them. If the consolidation of powers in one department is the dawn of despotism, as Washington said it was, that dawn became a reality with this amazing transfer. Congress was not the "Guardian of the Public Weal" by holding on to its constitutional powers. Most of the legislators rubber-stamped themselves to death, or if they did not commit official harakiri, they so injured themselves that they were in suspended animation, having given most of their blood to the executive department.

Among the powers transferred are the following: To destroy food; to spend vast sums for objects not known to Congress; to prevent business expansion; to take gold from citizens at a government fixed price; to tax the necessities of life at such rates as the executive may fix; to go into business in competition with citizens; in some instances to drive citizens out of business, with no right of appeal to courts.

That Love of Power!

Washington said that the love of power predominates in the human heart and he was fearful that the American government would suffer from this human propensity. He derived this opinion from his knowledge of history. The proofs of it are conclusive in well-known facts.

Superficial and sentimental optimists and flatterers of human nature, insist that this deep-seated love for power has been greatly reduced since the times of Washington. The facts sustain no such view. Never, since the foundation of the republic, was the desire for political power as extensive as it is today. It amounts to a voracious hunger. Some decades ago, a really great man was asked to run for office, and those who asked him said that it would be necessary for him to make a personal canvass to assure his election. He replied, "When personal canvass is necessary to obtain public office, private station is the post of honor." So much have conditions changed that it is hard to believe that such idealism ever existed. The voters of our country are besieged by an almost innumerable host of office-seekers. Their number is nearly as large as the number of beggars who ask at every threshold for bread. They not only want the pay that comes from office but they want the power that goes with it. George Washington was afraid of the desire for power for whatever purpose and warned posterity that it would be a chronic peril to the basic freedom of the people.

Flaming facts at the present time already pointed out proof beyond question that men elected to office today seek for the increase of their power from other departments of government. Long of Louisiana, though he was not an officer in the State government, by use of his power over a puppet governor and over a legislature composed of marionettes, was in command of state troops, and said, "I am the constitution of Louisiana!" Pale shade of Louis XIV is he! Mr. Sinclair says, "My plans, if elected governor of California, include *disregard of the legislature*. I shall *ignore* it—I shall ask for the same powers that Congress gave the President." The dream of power is the deadly enemy of the vision of self control,

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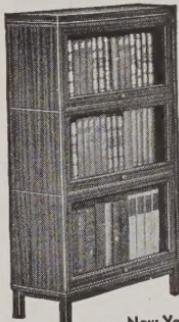
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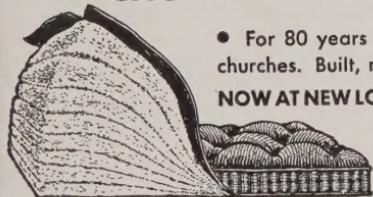
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be "In one instance the instrument of good." This
might result even in the destruction of a
depression, in the restoration of prosperity, in
a "chicken in every pot and two automobiles in
every garage." In spite of his admission of
this, with the utmost solemnity of his pro-
found, prophetic, passionate patriotism, he
warned against usurpation of power. He
thought the water-tight compartments in the
ship of state should be preserved as the builders
of the ship of state constructed them. If
they were broken down the ship might more
easily ride out some gale, or even storm, but it
would be sunk in a succeeding storm. He said,
"The usurpation of power is the customary
weapon by which free governments are de-
stroyed," are not our rulers today offering us
food at the price of our freedom, luxury at the
cost of our liberty, relief from the pressure of
bills payable in exchange for the protection of
the bill of rights? Better a depression than a
despotism, though it be one of sincere and
radiant benevolence!

If the people are convinced that the consti-
tution should be changed, let them and not
their servants change it.

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